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MISS CHILD'S CORNER IN THE WOMAN'S BOARD ROOMS.

Life and Light for Woman.

VOL. XXXIII.

JUNE, 1903.

No. 6.

MISS CHILD'S CORNER IN THE WOMAN'S BOARD ROOMS. "Miss Child's Corner in the Woman's Board Rooms" will recall pleasant associations and delightful interviews to many readers of this magazine. It is easy to see the familiar figure in the chair now vacant. The picture was taken for insertion in the "Memorial" just published by the Board. This "Memorial" includes a brief biographical sketch, the various addresses given at the funeral service in Central Church, Boston, the memorial service in Pilgrim Hall, several articles portraying the characteristics of this remarkable woman, tributes from various sources in this and other lands, and selections from Miss Child's addresses.

CONTRIBUTIONS FOR THE MONTH. Our Treasurer reports the receipt of \$9,398.70, gaining \$90.04 over the contributions of the corresponding date, 1902. There is also a great advance in legacies this month, \$11,994.36 having come in from this source. The total of the first six months of our fiscal year compared with a year ago stands, gain in contributions, \$2,052; loss in legacies, \$2,797.26; loss in total receipts, \$745.26. The gain in contributions, though slight, is encouraging, and we are thankful. That the next six months may bring the \$18,000 so imperatively needed for our work, demands constant and strenuous effort and self-denial from us all. Is it not a privilege and a joy to give to the Master that which costs us much?

MISSIONARY PERSONALS. Joy and sorrow are mingled in every life, and in the cup which April, 1903, brought to the Hume family was a large measure of both. Miss Sarah Hume, for many years a devoted and successful city missionary in New Haven, died in the early part of the month. A few weeks later the beloved mother, Mrs. Hume, long a missionary in India, and for several recent years a benediction in the councils of the New Haven Branch, was summoned to her reward. We give thanks with exceeding joy for all she has been and done, and for the glad reunion to which she has gone, but we shall miss her greatly here, and the wrench of parting is hard to bear.

On April 28, in the Central Church, New Haven, Miss Elizabeth N. Hume was married to Rev. Byron K. Huntsberger. Both Mr. and Mrs. Huntsberger are members of the class of 1903 in Hartford Theological Seminary. They go directly to Bombay, that they may be ready to carry on the work of Dr. Edward Hume, father of the bride, when he shall come to America for his furlough, now drawing near.

The Executive Committee of the Woman's Board sent the following resolutions concerning the death of Mrs. Hume to the bereaved family and to the New Haven Branch:—

“The Executive Committee of the Woman's Board of Missions desire to express their appreciation of the long and devoted service at home and abroad of Mrs. Hannah D. Hume. We cannot but follow her entrance into the presence of her Lord with a certainty of her readiness for high and holy activities which is to us an inspiration. We are mindful of her life in India, with its demands upon her wise judgment and efficient administration, and the far-reaching influence upon those to whom she was a spiritual guide. We recognize the blessing of God upon her family in permitting her to see her sons and daughters and children's children in the service of our King. We give thanks for this long, useful, and consecrated life. It will remain a memory which shall inspire our own faithfulness in all the varied opportunities of our own lives.”

CHILDREN'S FESTIVAL. The fifteenth annual festival of mission circles and other children's societies working with us, was held on Saturday, May 2, in Berkeley Temple, Boston, and was a decided success. There were probably twelve hundred children present, and the brilliant banners and the gay dresses of the girls made the church floor rival the tulip beds in the Public Garden. Dr. Barton presided, and we saw a heathen pagoda transformed into a Christian schoolhouse by the power of the missionary's influence, and then Dr. Goodrich told eloquently of their sufferings in the great rebellion of 1900, and of their love and work for the Chinese. Such gatherings cost much planning and work, but the fruit of this seed-planting will be abundant and blessed in years to come.

MISS BARTLETT'S ILLNESS. It is a pain to learn that Miss Nellie Bartlett, for many years at the head of a most successful kindergarten work in Smyrna, has been for several months a great sufferer from nervous exhaustion. Though improving latterly, she is not yet able to read or write, or even listen to reading, and though her ultimate recovery is hoped for, the way must be long. She needs our tender prayer. Miss Pohl has now

direction of the kindergarten and training class, assisted by Miss Halsey in the care of the children.

PENTECOST IN AINTAB. The news from Aintab is inspiring, so full of reward for years of labor, that we give large space to the story in our missionary letters.

MISS FOREMAN. Miss Lucille Foreman, principal of the girls' school at Aintab, has been in this country for greatly needed rest since July, 1902. Now she is spending some time studying methods in the normal school at Salem, Mass.

We must think anxiously and prayerfully of our missionaries in "the Macedonian Caldron." No one can foresee the outcome of the present disturbances, but apparently there must be a change, and since things could hardly be worse, we may hope that brighter days are not far away. Russia and Austria have called on the Sultan for certain reforms, and he has promised to grant them, but so far promises are all. Meantime the country is full of disturbance; riots, arson, murders, are reported daily, and are committed alike by soldiers, Albanians, Turks, Bulgarians.

The Turkish government is hurrying large military forces into the unhappy district. Racial jealousies between the half-dozen peoples dwelling there, usually acute, seem just now intensified in the hope of each to gain some advantage in the upheaval. And all alike hate the Turk more and more. To live and work in such an atmosphere month after month as our missionaries have been doing is a heavy strain on body and soul.

RUSSIA AND CHINA. When one's blood boils at the perfidy and oppression of a strong nation crushing down a weaker, it is a comfort to remember who hath determined the bounds of their habitation. That Russia should covet greatly an ice-free harbor is most natural. That she should gain it by crowding on any kind of pretext her own soldiers and citizens into Manchuria, and at the same time driving the natives out, all the while promising suavely and repeatedly to withdraw, is one of the stories that make us ashamed of humanity. In Manchuria Russia is, and now notice comes that there she intends to stay. What will be the effect of this new move on the temper of the Chinese government we wait anxiously to know. It is gratifying to see that the officials are turning to Secretary Hay for counsel and help, thus showing that they recognize a friend in the United States.

Rev. Timothy Richards, an English Baptist missionary, has been summoned by imperial decree to the consultations of the great councillors of state in China to consider questions relating to the peaceful conduct of missionary work in the empire.

THE DISTURBANCE IN MICRONESIA. The word from Micronesia gives much anxiety. On December 23, 1902, a German warship touched at Ruk, and the captain arrested four young men, the entire graduating class of the training school on that island. He charges them with preaching against the authority of Germany, to which power the island now belongs. This accusation seems incredible, as all our missionaries take pains to teach and practice loyalty to the powers that be. To interrupt our work in this summary way violates the pledge given when Germany took possession of the islands, and our state department has been appealed to to see the matter set right.

A GIGANTIC MISSION STUDY CLASS. "It is estimated that at least one million, five hundred thousand women are studying India this year in the United Mission Study Course prepared by the woman's committee. Forty different Boards have reported the use of the study in societies connected with their denominations, and thirty-two thousand copies of *Lux Christi*, the text-book, had been sold prior to March 1st. Arrangements have been made for a text-book on China for 1904, and it is being prepared by Dr. Arthur H. Smith." There is still room in this class for many more members, and many, many women are needing the knowledge and stirring that this study should give.

DR. HALL IN INDIA. We should give devout thanks for the good work done in India and Japan during the last six months by Dr. Charles Cuthbert Hall. Going to India as the Haskell Barrows lecturer, he has given the course of six lectures in the five cities where the five government universities are located,—Bombay, Calcutta, Madras, Lahore, and Allahabad. His subject has been Christian belief as interpreted by Christian experience, and everywhere he has spoken to large and eager audiences. One of the Hindus has said, "Dr. Hall has conquered our hearts by love;" and Dr. Robert Hume writes, "By his sympathetic appreciation of all that is best in Hindu philosophy and religion and in Indian character, he has won to a kindly appreciation of Christianity very many Indians whom no amount of disputation would have helped." After finishing his work in India Dr. Hall went to Japan, lecturing in the chief cities with a like result. A private letter from Okayama says, "We had a wonderful uplift from Dr. Hall's twenty-four hours in this city, and the educated men were deeply impressed." Dr. Hall, in an interview printed in the *Bombay Guardian*, gives eloquent testimony to the character of our missionaries and to their wide-reaching and beneficent work. The industrial education given to many orphans wins special praise.

THE WORK OF OUR DENOMINATION IN INDIA.

THE following statistics, borrowed from a fuller table in the *Missionary Herald* for January, 1903, give in brief the figures of the work in India of the American Board of Foreign Missions, and include the work of the Woman's Board. The American Board has three stations in India,—the Marathi, the Madura and the Ceylon.

	When Established.	Stations.	Out-Stations.	Total Missionaries.	Total Native Laborers.	Places of Regular Meeting.	Organized Churches.	Communicants.	Sabbath Schools.	Sabbath School Membership.	Total Number Under Daily Instruction.	Total Native Contributions.
												Rupees.
1	1813	8	124	42	555	124	54	5,607	185	9,570	9,093	2,436
2	1834	11	355	35	635	355	38	5,111	268	7,643	8,148	9,301
3	1816	7	31	12	412	45	18	2,100		3,900	11,039	7,921

1. Marathi.

2. Madura.

3. Ceylon.

The workers under our own care are, in the Marathi Mission :—

MRS. M. E. BISSELL, Bible women's work in Ahmednagar, and in charge of Jeur field.

JULIA BISSELL, M.D., Dispensary, medical work among women and children, Ahmednagar, now on furlough.

MISS ESTHER B. FOWLER, Principal, Woronoco Girls' School, and in charge of three Hindu schools, Sholapur.

MISS JEAN P. GORDON, charge of Wai field, Wai, Satara.

LOUISE H. R. GRIEVE, M.D., Mahableshwar.

MISS MARY B. HARDING, charge of kindergarten and two Hindu schools, Sholapur.

MISS FLORENCE E. HARTT, Principal, Girls' Boarding and Day School, Ahmednagar.

MRS. CHARLOTTE E. HUME works in Anglo Vernacular Boarding School for Boys and Girls, and in charge of three Hindu schools, Byculia, Bombay.

MISS BELLE NUGENT, Superintendent Bible Training School, Ahmednagar.

MRS. MINNIE C. SIBLEY, Wai, on furlough.

MRS. MARY C. WINSOR, work among orphans and industrial training, Sirur.

GURUBAI KARMAKAR, M.D., Assistant, Bombay. Two Assistants.

DR. RUTH HUME is under appointment, and plans to sail in the early autumn to take charge, in Dr. Bissell's absence, of the new hospital soon to be opened in Ahmednagar. We greatly hope that a way may be made plain to send with her Miss Madoline Campbell, a trained nurse.

In the Madura Mission we have :—

MISS HELEN E. CHANDLER, in the Girls' Training School and in charge of Hindu Girls' Schools, Madura.

MISS BESSIE B. NOYES, in Girls' Training School, Madura.

MISS MARY T. NOYES, on furlough.

HARRIET E. PARKER, M.D., in charge of hospital for women and children, Madura, now on furlough.

MISS MARY M. ROOT, with charge of village Bible women, Madura; and
Mlle. CRONIER, not an appointed missionary, who has been Dr. Parker's very efficient
Assistant.

In the Ceylon Mission we have :—

MISS SUSAN P. HOWLAND, Principal of Girls' School at Oodooville.

MISS HELEN I. ROOT, Assistant in the same school.

DO MISSIONS PAY?

BY MRS. L. S. GATES.

IN 1862, after much prospecting, mission work was begun in the city of Sholapur. The writer, coming with her husband to the place as missionaries in 1875, found a church with about fifty members, one school for Christian children, numbering perhaps fifteen scholars, and in one of the suburbs a school for Hindus, with perhaps a dozen scholars. The church, having no pastor, the missionary in charge carried on pastoral duties, with daily street preaching, aided by two helpers or Bible readers. The Sabbath school Sunday mornings consisted of the members of the church with their families. Hindus passing the church would comprise a floating audience, coming and going as the whim struck them, or as some commotion outside would lead them to make a general stampede to join the noisy crowd without.

At the distance of forty miles from Sholapur was a small school of ten pupils; the teacher was in the habit of holding services for the Hindus of a Sabbath. Eight miles to the east was a small school, which led only a fitful existence, and finally perished entirely, as the teacher found it hard living among Hindus.

The people of Sholapur were naturally suspicious of the white foreigners, who seemed so interested in their welfare, and it was impossible to obtain foothold in the city; that is, to secure a building suitable for Christians to live in, or for carrying on a school.

In 1876 the shadow of coming famine fell upon the land, soon to be followed by the grim reality; and after a year of the terrible scourge we toured about in the region allotted us as our share of mission work, and found village after village decimated, and in some cases the whole village had been depopulated.

During this time the missionaries, aided by funds donated by friends, and with some help from government, were able to give one meal a day to about four hundred adults, and as many children, distributing the food at two different places. Among the forlorn, forsaken children were many who, having lost their parents, needed especial care and attention. It was against mission policy at that time to open orphanages, and the most needy of the children were sent to places where they could be taken care of. Later, the

Lord laid it upon our hearts to take some of these children ourselves, and we took a few at a time of the most needy. With these as a nucleus was started the first boarding school in Sholapur. We desired to add to these pupils children of parents living in small villages, that we might influence the parents; but it was not easy to assure them that we sought only the good of their children, and our school grew slowly. Later, the numbers being somewhat too great for the size of our building, we decided to separate the girls from the boys, and have two boarding schools. A new building was a necessity, and we were soon able to secure a large building built for a cotton



VILLAGE AUDIENCE IN SHOLAPUR.

shed. It seemed rather ridiculous to purchase such a large house for the small number of boys to be accommodated with school privileges, and it seemed little likely that Mr. Gates's wish "to live to see as large a building would be needed," could be fulfilled. However, eleven years from that time that same building was so overcrowded that a second building as large was built and filled, and the overflow still needing accommodation were provided on the veranda of the missionary's house. The girls' school flourished in the same manner, and under the earnest supervision of Miss Fowler, outgrew its borders a number of times, and has developed into a model school of over one hundred and fifty scholars.

In the day schools there has been a similar increase. It was no easy work to disarm suspicion, and get the Hindus to feel that it would be possible to send their children to a Christian school. It was especially difficult in starting girls' schools, and we had many trials and discouragements—which are not yet entirely passed—before we got a foothold. Schools for boys were more acceptable, for a boy could use an education to rising a step in the ladder of service; but what could reading do for a girl except to teach her to disobey her husband?

When it was first proposed to have a Sabbath school at each place where a day school was held it was violently opposed, especially by the teachers themselves, who evidently were moved by the spirit of Demetrius, and feared lest their gains would be affected by such a move. They assured us the schools would be closed, and no pupils would come to the day schools. However, we had determined to attempt the experiment, and well armed with Christmas and advertising cards, we entered upon this new phase of work. The experiment was a success from the beginning, and the number of day scholars was augmented by the attendance oftentimes of their parents as well, who thought it a novelty worth being interested in. Frequent evening meetings were held in the various schoolhouses. Plenty of singing and talks by various ones, with opportunities for discussion afterwards, led the people to see we desired to be friendly with them, and disarmed suspicion.

Village schools have increased both in numbers and in increase of scholars, till now there are fourteen such outside schools, and from these as a nucleus have been started six churches.

In connection with the schools two departments need especial mention. A flourishing kindergarten (the finest, I presume, in India, without exception) is watched over and nourished by the loving care of Miss Harding. With a roll call of over seventy, and not very efficient help, Miss Harding gains the admiration of all who see the admirable way in which she manages her infant platoons.

The second department, of which mention was made, is that of industrial training of the pupils in the boarding schools. What shall we do with them? is a question asked by all who have been called to take in orphans. It is a serious problem, for though at present there may be funds for nearly all their support, yet the time will soon come when these who are now children will have to earn their own living, and it is the aim of every earnest worker among these orphans to provide them with such training as shall make them efficient to support themselves in the near future. At Sholapur the girls are engaged in the womanly tasks of preparing their food and learning to care for their own bodies and their homes. They also have a few looms, where they weave the garments worn by women and girls. The boys are learning

carpentering, rug-weaving (Persian rugs), sewing, weaving the coarse gingham for their own clothes. Some are doing quite creditable mason's work, and have built the most part of some of the dormitories. They also work in the garden and wash their own clothes.

The growth of the work in Sholapur could be matched, probably, by any other station. It may surprise the readers of this paper to learn that for all this work carried on in the name of the A. B. C. F. M. and of the W. B. M., only one third of the funds come through the usual channels of the Board. Were missionaries willing to carry on only the work for which funds are provided, churches might well complain, "It does not pay." A missionary must be a man of large ideas and of great faith, in order to keep the work progressing steadily onward.

THE MADURA MISSION, SOUTHERN INDIA.

BY MRS. S. B. CAPRON.

Less than five hours from the coast, by rail through Tinnevely, brings us to Tirumangalam, the first station in the Madura Mission. Here we find a resident missionary, a boarding school and a Hindu girls' day school.



Radiating in every direction are sixty-one villages, where are Christians with a working force of fifty-three native agents. In this, as at all the stations, are included native pastors, catechists, schoolmasters and schoolmistresses,

Bible women, evangelists, and sometimes medical agents. While here we shall do well to take a bullock cart and travel southeast to the town of Arupukottai, where we shall be welcomed by a missionary and his wife. We shall visit the boarding school, with four teachers and one hundred and twenty-one pupils, and also the Hindu Girls' Day School. We could well spend days in studying the methods of work in the one hundred and eighteen villages under the care of one hundred and three agents. We should find more than a thousand boys and girls in these village schools, and we should be painfully oppressed by the fact that retrenchment cuts into these feeding sources of growth in Christian influence and development along educational lines. It would be a lesson to visit the ninety-six Sunday schools in this station.

Returning to our railway station we may take the train, or have a pleasant drive of nine miles over the shaded avenue to Pasumalai. Here we find as the educational center of the mission a college, theological seminary, normal and high school, with more than five hundred students. The attractive buildings are the memorials of the long and able service of Dr. G. T. Washburn.

Two missionaries and their wives and an unmarried missionary are residents here. We must also inspect the printing press establishment, with its issues of two newspapers and books and tracts in the Tamil language as well as in the English. Twelve surrounding villages demand the usual native agency.

A drive of three miles along rice fields brings us to the city of Madura, with a population of two hundred and sixty thousand. Here are the residences for the missionary and physician and their families, and one also for the lady workers. We also find Indiana Hall for the Bible Woman's Training School, the Madura General Hospital, the Women's Hospital, and the depository for books and tracts. We shall visit the Girls' High and Training School in charge of three young ladies. The new and much-needed building in another part of the city will be ready for occupancy during the year, and the nearly three hundred students provided with better accommodations.

We must take a drive about Madura, and inspect the four buildings occupied by the Hindu Girls' Schools, with nearly five hundred girls. We shall also see the three churches and the high school, with three hundred and seventy boys. The great temple, with its nine pagodas, locates the city from a distance. Covering fourteen and a half acres, it is the third in size and equipment in India. The palace utilized for English government offices is more attractive architecturally, and the church for the English residents is to

be noted. This city is on the Vigai River, and on either side we shall find the thirty-eight villages of this station, and we ought to take time for the Sunday schools, the work of the Bible women, and to be present at a monthly meeting of the native agents—an interesting feature at all the stations.

Intent upon our survey of all the work in this mission, we must not linger for sight-seeing, but plan for a trip southeast to Manamadura. Instead of a night ride in a bullock cart we may now take the train, and quickly cover the thirty miles. This town is on the Vigai River and on the highway to Rammisseram, the goal of pilgrims from all over India, who travel thither with their burdens of votive offerings. The station of Tirupuvanam, which we pass, was formerly the home of a missionary, but is now incorporated with Manamadura, the buildings having become decayed.

A feature in this station is the industrial school, which aims to provide boys and girls with resources for earning their livelihood, and thus creating a feeling of independence and respect for honest labor. Boarding schools for boys and girls receive pupils from the eighty-five villages, while the working force cares for the various interests of this great field of three hundred and eighty thousand people. We must notice the orphanage and the dispensary.

To visit the station of Melur, north of the city of Madura, we might go in a bullock cart direct, but we shall probably decide to return to Madura by train, and take our eighteen-mile drive more comfortably. We find here a resident missionary and his wife and all the activities of a mission station. If we would take the time, it would be a lesson for us to visit some of the village schools and study the beginnings of those influences which are going on all over the mission. Children are led out of the idleness of the streets, and many a mission agent has had his first training in Christian living in a little mud schoolhouse. Schoolmasters and their wives have often found their first experience of self-denial in making their home in a strange community with all its uncertainties, and finding their reward in the growth of their own character and the consequent power of influence upon the homes around them.

Let it here be noted that the first cut of that word “retrench” falls upon these village schools.

We return to Madura for our next journey. Taking the train we arrive at Dindigul,—a pleasant station with the great Dindigul Rock everywhere in sight. We shall see the buildings so long the scenes of Dr. Edward Chester’s much loved medical work, where a missionary and his wife are taking up the work laid down.

The Hindu Girls’ Schools have long been a feature in this station. One

hundred and fifty-four pupils give the outlook upon the influence carried into homes, in many of which no other gleams of better thought ever come. Schools for boys and boarding schools for boys and girls show activity along educational lines, while resultant fees contribute to their support. Next to the oldest station in the mission since 1835, it has its development along all the lines of evangelistic effort.

It may be a temptation to decide against the long ride of thirty-five miles toward the northeast to Palani. This is one of the smaller stations, and its missionary is absent on his furlough. The Palani Hills loom up as at Periakulum: an ascent can be made from here, though it is not the usual route. An interesting incident in the report from this station reminds us of a feature in mission work of harvest festivals. Congregations from the villages assemble, bringing donations of money, fowls, grains and various articles; having a meeting for presentation of their gifts and interesting exercises, sometimes with a lantern exhibition. There had been no harvest, and though suffering for food yet the people came, and out of their poverty gave what they could.

Without retracing our way to Dindigul, we will travel the forty-five miles to Battalagunda, and find here the missionary and his wife with the appointments of a station. These are a boarding school, with eighty boys and girls, village schools, with four hundred and seventy-five pupils, and a Hindu girls' school. Thirty-nine native agents—including two pastors—care for thirty-one villages, where Christian worship can have its elevating influences.

From here we move on toward Periakulum,—one of the oldest stations and the point of departure for Kodi Kanal, the sanitarium on Palani Hills: its population of three hundred and twenty thousand cannot be adequately reached by the force of fifty-nine agents, including five pastors. Scattered over this wide field, teachers and Bible women, as well as catechists, are making the fifty-six villages centers for Christian worship and influence.

We shall wish to reach the height which rises so grandly before us; and carried by coolies in chairs or on horseback, we make our journey of five or six hours to the cool and bracing air of Kodi Kanal. This is a wonderful provision for the dwellers on the plains, and the hot months of April and May may be spent in the refreshing change. The Madura Mission has accommodations for ten families. Ten or more other missionary Boards are also represented, and missionaries from all India are visitors. There are two churches, and eighty residences for the English community as well as for missionaries, make an attractive settlement.

This brief survey of the Madura Mission does not afford us space to

mention other interests, as the work of the Bible women, the various organizations of King's Daughters, Societies of Christian Endeavor and Widows Aid Society, and the valuable work of itineraries and kindergartens. This great field of more than three million people waits for the aid and co-operation of Christians in this land, to whom the command of our Lord has been given as solemnly and plainly as to those who have gone forth to seek to win this interesting people to that knowledge of him which is life eternal.

THE CHRISTIAN WOMEN OF TO-DAY IN JAFFNA, CEYLON.

BY MRS. THOMAS SNELL SMITH.

"WHAT hath God wrought!" would be the first thought of any one who should attend for the first time one of the annual convocations of the church in this favored spot in Ceylon: favored, because here began that great work for women in the East which has been the keynote of missions during the last century. The condition of women in Jaffna is like that of our grandmothers in Puritan New England. Such women as Mrs. Spaulding, Miss Agnew, and Miss Howland have put the stamp of New England and Mt. Holyoke Seminary upon these enthusiastic and impressible young minds like coins from the mint.

In 1824 Mrs. Winslow organized the Oodooville Girls' Boarding School, —the oldest under our Board—with twenty-nine pupils. From the very first the aim has been to make noble women, and well has the work been done. "The influence of this school can be traced in every Christian home in the Peninsula and far outside. It is undoubtedly the best school for girls in Ceylon," is the testimony of the Deputation to India and Ceylon. During the last twenty-five years two hundred and fifty-four girls have been graduated, of whom only four are not members of the church. The sister school of Udupitty, organized in 1869, is practically a branch of the same institution. The two are as one in their influence over the young women who come under their instruction.

For many years the mission preferred that the girls should be married from the school before graduating, as thus they were surer to be married to Christian men. For this reason the number of graduates was comparatively small. Usually when a Christian girl has, by force of circumstances, been led into a heathen marriage she has stood firm to her principles, while a Christian man if married to a heathen wife is more often drawn away from his spiritual life.

An illustration of this is the case of Mrs. Susan Muttu,—“Susan Accah,” elder sister, as the schoolgirls lovingly called her. For ten years after her marriage she was within sound of the church bells, but was never allowed to attend service. Her Bible was not taken from her, and was her guard and guide. When she became a widow, she was called to be the matron of the Udupitty Girls’ Boarding School; a position she held more than thirty years, being also a Bible woman nearly all of this time. She has a very sweet voice for singing lyrics, and a remarkable knowledge of the Bible,—two important requisites for this work. She is now the Bible woman of the Jaffna



BIBLE WOMAN WITH PUPILS.

Woman’s Missionary Society in South India. Four, at least, of the Bible women show how, in spite of a heathen marriage, the truth can help them so to live that all have been forced to acknowledge the power and sweetness of their influence.

With Miss Agnew, “the mother of a thousand daughters,” Bible study was pre-eminent, and she was in the habit of “rising a great while before day” to pray for her girls till a new life was begun in them. Would they not naturally feel that this was indeed the “greatest thing in the world?” This has not been an evanescent state of feeling, but has remained till now a compelling force. A most impressive sound is that of the voice of prayer and praise at daybreak, and the last thing heard at night is the evening hymn or lyric. The day is begun and ended in a circle of praise. This

habit, begun in the school, is carried into their homes naturally; "to be doers of the Word" is the effort of many. I have known one who for many years sent her representative into the village in which her father and mother were born, so that people might learn of Christ. More than fifty women can read the Bible through her efforts.

Another, a widow, gives her entire time and strength to loving service as a Bible woman, receiving no compensation but traveling expenses. Still another, with more than ordinary care, sets aside an afternoon weekly to visit her heathen neighbors and tell them of her Saviour.

The giving of the tithe has always been most carefully taught, not as a duty, merely, but as a privilege; and, as a result, the average of giving is much higher than that of Christians at home, being as wages are in that country, twenty-one days of work for an ordinary laborer. If we gave in like proportion there would be no need of the contribution box, for our treasuries would be filled to overflowing. It was a lesson in giving to see a poor woman with an invalid husband and four little children lay down her tithe, saying, "If I took it home I could never bring it back again." "Verily, she hath cast in more than they all." It amuses and charms the newcomer to see the children at the Sunday school bringing their little offerings,—a red pepper, an egg-plant, a few beans or a green banana,—and placing them in a little heap before the superintendent's desk,—“mites” of such as they have to give.

The home missionary work is carried on by a custom which prevails in Jaffna, and may extend to the continent; I cannot say. When the girls at school who take turns in preparing the food, measure out the rice for the day, a certain proportion is set aside for the Lord. As the girls pass into their own homes they teach their little ones to put aside for the Lord—the daily guest—a handful of rice. It is a beautiful recognition of dependence on our Heavenly Father, who “gives us this day our daily bread.” This daily “handful” from the Christian families, collected once a month at the different stations (aside from the tenth), supports the mission work on the islands surrounding Jaffna, and also educates girls in the boarding school and boys in the training school at Tillipally.

The first Christian Endeavor Society in Asia was organized in Oodooville by Miss Leitch, in 1885. There are now five societies for young women,—four Junior societies and two Senior societies for older women. “One of the most aggressive of these is the little one at Araly, an out-station of Batticotta. The members are young married women, and in addition to their own devotional meeting they have arranged and kept up for some months a preaching service for their village, inviting near pastors to come on Sunday

afternoons, and paying the expenses themselves." This is a village where Miss Hastings labored most faithfully, and shows how the harvest is sure to follow though years may intervene.

The Woman's Missionary Society, co-operating with the Foreign Missionary Society, have now their own foreign missionary, his wife, and a Bible woman in South India.

This threefold work with their own meetings and societies make up a programme as varied and alive as that of the ordinary Christian worker in our land. There is still a great work to be done,—a great deal which lies at their own doors. There is the caste question, which Dr. Jefferson asserts is as strong in America as in the East, although under a different name. There are the heathen relatives, who are ready to meet them socially, so that it is very difficult to maintain the right always. Above all, they need to feel the personal responsibility for saving souls. That there may be a great outpouring of the Holy Spirit is the desire of all hearts who have been interested in the special services which have been going on through many months of the last year. They began in May and lasted till November, when an especial blessing came to the college. That this may be as the few drops before the plenteous shower is the prayer of all for "these from the land of Sinim."

No other mission has had such access to the children of the country. Education they will have for both sexes, and the question simply is this, Shall it be secular or Christian? All the lower Anglo-vernacular schools are open to both girls and boys. There are girls' schools at every station, especially under the care of the wives of the missionaries. As a rule the girls are not admitted to the boarding schools till they have passed the fifth government standard examination. This brings them to the boarding school at the age of ten or twelve. Most of the girls remain in school till about eighteen years of age; as there is an English Department, established in 1897, as well as the training school in 1885, which requires three years after graduating. Now quite a number have passed the university entrance examination, and word has just come that the "Kessub Chunder Sen prize of the Calcutta University has been awarded to Miss Eunice John. This is given to the girl from any part of India and Ceylon who passes highest entrance examination of the University."

A writer in the *Missionary Review* speaking of these graduates, says, "It was a significant feature of the day to see those trained, self-poised, earnest women stand upon the platform before a mixed audience, and speak for their sex and for Christ."

RECENT MISSIONARY NEWS.

FURTHER NEWS OF THE WORK OF GOD IN AINTAB.

March, 1903.

THE last news notes were issued three weeks after the beginning of the revival. Seven weeks more have passed. They bear testimony to the fact of spiritual occurrences among us, to the insistence of the call of God to entire surrender, and to the reality of Christian experience.

Meetings continued to be held in each of the churches each evening except Saturday, with large attendance and much interest, until, about five weeks ago, the government limited them to the usual evenings—Sunday, Tuesday, and Friday—and the usual length. House-to-house visitation after the meetings had already been begun, and had proved very fruitful. With three evenings in the week left free, the neighborhood work was increased, meetings being held in several houses at once. Similar work had previously been begun, and has been carried on by the Gregorians. In the first part of the work the striking conversions were among the well-to-do men of the city, but latterly the Spirit has been taking hold of drunkards and hard cases. Men testify that the desire for drink has left them. There has been considerable decrease in the income of some drinking establishments. A marked and significant feature has been the rising above distinctions between Gregorians and Protestants. Many have come to understand that the question is one, not of community, but of spiritual life. Gregorian priests and leaders, as a result of two extended conferences with Protestant representatives, came to the conclusion that either these men were deluded or else they had something of which they did know; and inasmuch as the known character of the men concerned prevented their saying the former, they were obliged to accept the latter. A number of Jews have expressed faith in Christ and a desire for baptism. The people of the city in general have been favorably impressed with the changed lives, and with the orderliness of the meetings, and those who have investigated have become convinced of the purely spiritual character of the movement.

Along with new life the Spirit has given an impulse to outside evangelistic work. Delegations have gone to Kilis, Aleppo, Nezib, and Biredjik to tell of God's goodness and readiness to give a new life. There have been visitors from Oorfa, and letters have gone out to a still wider circle. Money, too, has been freely given for the traveling expenses of deputations, for a preacher at Garmouch, and for other home missionary work. Reports from neighboring places are reasons for very great thankfulness. Kilis, Severeke, Oorfa, and Biredjik report signs of God's special working.

In the college the work has continued. New standards of conduct, more friendly relations between students and faculty, personal work and prayer of students for students, and class prayer meetings, are characteristic results. Teachers and students have rendered considerable service in the neighborhood work. The senior class, all of whose members are Christians, has sent a letter to the senior classes of the various colleges in Turkey, telling of the events here.

The most significant fact in this movement is that it is plainly the work of God. After that, from the missionary point of view, it is significant that almost the entire working force has been native. That there is such a body of workers, and that they are so used for spiritual results, is worthy of very thankful recognition.

A letter from Miss Elizabeth Trowbridge:—

AINTAB, TURKEY, March 2, 1903.

Ever since that Saturday afternoon meeting of which there is an account in the "Notes," the work has been going on, though since the middle of the fifth week the church gatherings have been confined to three evening meetings, and morning meetings for the women, who now come together two mornings in the week. Until then there were large meetings every night in the three churches, except on Saturday evenings, some Sunday evenings and the evening of Armenian Christmas Day. In the college, since the Week of Prayer, there have been evening meetings for the boarding students; many informal meetings of classes and groups, often at the request of the boys themselves, and much personal work has been done. There are only a few out of the eighty-five boarders who have not given themselves to Christ. Many of the students are working on Sundays or week-day evenings in the city, helping in meetings or doing personal work in shops and houses. In the Girls' School the interest has been very great, and morning meetings for the whole school, increasing in interest and impressiveness as they continued, were held for three weeks after those of the Week of Prayer, with overflow meetings sometimes at noon or at other times, and meeting and talks with the boarding pupils. I cannot begin to tell of the many interesting cases of conversion and of blessing in both college and seminary. Even in the hospital with the poor patients, many of them ignorant of spiritual truth, we have much to praise for, because we believe that some at least have truly found Christ; in many ways in the hospital there seems to be a new and helpful spirit. We have started a little prayer meeting for all the hospital workers, which we hope will be a help. In the evening at the hospital evening prayers have often turned into an informal

prayer meeting. The regular Sunday services have been very good. There is great opportunity for direct religious work now in the hospital among the sick ones in the city.

The little gatherings in the homes will continue, and the quiet, personal work, man to man, in shops and houses and streets; the new life is here, and no earthly power can check it; in fact, trying to stop it from outside will probably only make it grow faster. Again and again we have been reminded of the story of the early Christian Church in the first chapters of Acts. Some things have been very interesting about this movement. There have been striking cases of conversion among poor working men and women, and among those who had led openly evil lives,—men who were gamblers, thieves, hard drinkers; but the change among men who have been nominal Christians, church members, perhaps, for years, and yet who have been spiritually dead, has been quite as striking. Doctors, druggists, teachers, merchants and other business men have come out with such open confession of sin and worldliness and of their need of an entire change, and have made such an entire surrender of themselves to Christ, with, in many cases, restitution of past wrongdoing, that others have been influenced to a like decision. There has been good work going on among women and children, but the way in which *men*, and prominent men, have come to the meetings, have been led to decide for Christ, and then have gone to work for him, has been a grand thing. The Second Church, where there has been very great interest, has been crowded night after night, and finally the women had to be requested to occupy the gallery only, leaving the floor to the men. The building holds altogether about 1,200 or 1,300. I went one evening—I regularly attend the First Church—and it was a sight to look down from that gallery at that crowd of men and boys with intense faces uplifted to the earnest, happy pastor as he stood among them below the pulpit. The hearty singing from such a body of men was good to hear. The meetings in the other churches have been well attended, but the First Church is such a large building that a large number is not so noticeable there.

Another interesting sign of the depth of the work has been the personal work done all along by those who have been truly awakened, going about in little bands or groups from house to house, or singly in the markets, in the shops, anywhere. People seem so ready to hear, to learn, to open their hearts; it is wonderful how “He goeth before” to open doors. Many gather in the houses after the church meetings for smaller meetings for prayer and conversation, or to labor especially for and with some unconverted man; and when he “comes out,” as they say, he often joins the band to work for some one else. As one hard man said after accepting Christ,

"There's a microbe of salvation ; you've infected me with it, and it grows very rapidly !"

Many of the prayers and confessions have been very touching, humble, earnest, coming from strong, middle-aged men—men not given to emotion or demonstration. The work has been quiet, little excitement, but a deep realization of spiritual truths and of God's power, and lives are being plainly changed day by day. The effect of this interest, the crowded meetings, the changed lives on those outside our community, on the Gregorians, on some Moslems and Roman Catholics, has been another interesting thing. The Moslems have been inquiring as to the meaning of it all ; some have wondered at the change that has made Armenians willing of their own accord to come and pay up old debts, or to confess and set straight past dishonesty. A Jew came to some meetings, and afterwards talked to one of the pastors and said he wished to find Christ. A Greek *raki*—native brandy maker and seller—became greatly interested, and saw that if he really surrendered to Christ he would have to give up his bad business. One of the pastors and two leading men from his church—one of them a man who had recently met with a wonderful change—called on a company of Gregorian priests, and later met the council or committee of the Gregorian church, and had open and earnest talks with them, telling them frankly that they, the converted Protestants, should certainly try to work for the Gregorians, not to make Protestants of them, but to lead them to Christ. Some of the priests and influential Gregorians were compelled to admit that this work could not be a delusion, but there was something going on, some life and power, which they themselves did not have and did not understand. The oldest priest at last prayed that this work might go on and succeed. The evangelical movement going on in the Gregorian church itself for about two years has received fresh strength from this work in the Protestant churches. Gregorians are being reached in the Protestant services, in the schools, in the homes, and are openly demanding spiritual food from their priests. Last week the priests promised that this week regular evening meetings, to be addressed by converted young Gregorian men, should be held. Such meetings have been held all along, but most of the time without church sanction, and at times there has been determined opposition, and in the homes petty persecution. Acts v. 38, 39, comes to one's mind. The work is of God, and cannot be overthrown. Will you not pray for this work and for us all, that this may be but the beginning of greater things? One does not need to go very far out of the city to see that there is a good bit of work to be done here yet. Pray that the new Christians may be kept true, and that they may be made true witnesses for Jesus, and may grow, and that

the life may spread to other places in the mission. Pray for new strength and wisdom for the overworked pastors, and pray that we, as missionaries, may be fit and ready to help in this work as God directs. It seems as if prayer were more needed than anything else now ; prayer and earnest study of the Word, that souls may grow and the life may spread.

From Umzumbe, in Natal, South Africa, comes this word from Miss Frost, under date of March 17th :—

Our school opened March 3d, and girls have been coming, one, two or more nearly every day, till now we have over eighty. More are expected, so that probably we shall have a good number notwithstanding our late opening. This, as you perhaps know, was due to the prevalence of bubonic plague in Durban.

Everything we do now is with a view to the coming of the deputation, and not a day passes that this event is not spoken of many times. We anticipate their coming with interest and pleasure, and expect the visit will prove a benefit to them and to us.

Miss Price also, writing from Inanda, March 11th, speaks of the plague, saying that though at first there was panic and quite an exodus, yet the danger seemed to be over. Their school opened on February 27th, and they have now one hundred and forty girls. The number in the higher classes is unexpectedly small, some of those at a distance being, perhaps, kept away by fear of the plague. She says : “ Last Sunday I was asking, in simple language, my little class how we differ from the animals. I wanted to get them to think, and the ultimate point was to arouse thankfulness to God for his good gifts to us. One spoke up promptly, ‘ Because they have tails.’ I saw a little more explanation was needed, and after giving it, I was pleased to have one say, ‘ Because we can talk.’ Still, I wanted something more, and thought I should have to tell them, and was just opening my lips to do so when I saw a sudden light in one face, and I said, ‘ Well, what is it?’ She answered brightly, ‘ We have a mind and understanding.’ Before the lesson closed they named many things for which we should be grateful to God, and then they knelt reverently with me to thank him.”

Miss Mary E. Andrews writes from Tung-cho, China, under date of February 17, 1903 :—

The Chinese New Year has just passed, and that means that it is time to send the yearly contribution of our Tung-cho Woman's Christian Association for the support of our Bible woman in Ceylon. Our society has had very few meetings during the past year, because nearly all our people moved down here in the spring, and we, most of us, did not come down until au-

tumn, so there was no one to carry on the missionary meetings. Other meetings our women can lead themselves, but they have not the material in China to prepare for missionary meetings, and so are largely dependent upon us. Now that we are all down here I hope there will not be another break. I had two very pleasant meetings with the women in November and December, giving them a little account of Miss Stone's experiences in captivity, which interested them intensely.

Our women have done very nicely about bringing up their contributions, notwithstanding the small number of meetings, and the treasurer, Chin Leh Kung, has been very faithful in reminding them personally of their duty in the matter; so although a few contributions are still lacking, the full amount needed is in my hands, and I will ask Mr. McCann to enclose a check for \$12. One year we sent the surplus with something added to the orphans in India. Then came the terrible break-up of our work here, and since then I have not pressed our women to give any larger sum than the salary of the Bible woman.

It is true, our numbers are much smaller than of old; but I think with a little effort, we might do more, and certainly we should like, if we can, to fully support our own Bible woman.

Yesterday I went into the city in my chair to see about opening a new little day school at the East Gate. Years ago I opened a little school in that very room, with a young woman for teacher who had studied in the Bridgman School, but was so stupid that no one thought she could teach except her husband, who knew her faithfulness. She did beautiful work for nearly a year and a half, then the Lord called her home. The leading pupil in her school, who had had hardly any other teaching, is to be teacher of this new school. I don't know how she will succeed. Of course, it needs a great deal of work on her part and mine. Help me pray for God's blessing on teacher and scholars.

LATE NEWS FROM OTHER MISSIONS.

BY MRS. J. O. MEANS.

THE American Presbyterians have established a new mission on the Sobat River beyond Khartoum, and two thousand miles below Egypt. It is an uncivilized region, and the language has nothing in common with the Egyptian Arabic.

The Presbyterian Mission in Korea has a success which becomes more wonderful every year. Six hundred and forty-two were added to the

churches of the Pyenz Yang Station in 1902, and the number of catechumens received was one thousand, three hundred and sixty-three. The Pyenz city church has an attendance of from twelve hundred to sixteen hundred every Sunday, and it has contributed during the year \$2,930 in gold, although the wages of a Korean laborer are but a few cents a day.

The native agency in the missions of our American Board has increased in number during the last decade from two thousand six hundred to three thousand five hundred and eighty-one,—nearly one thousand more. This is in accordance with its settled policy of raising up native teachers to spread the gospel among their own people. During this decade the number of communicants has increased by fifteen thousand, and of pupils in schools by thirteen thousand six hundred and thirty-four.

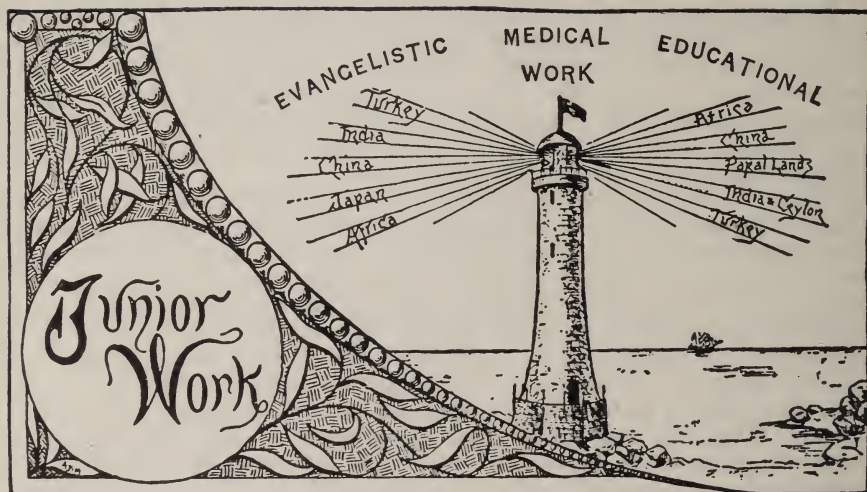
Bishop Fowler, of the Methodist Church, speaks most warmly of the work of Japanese converts in California, saying that "they go about their daily work in a most prayerful manner. One man asked that he might serve half-time in the family where he was employed, that he might give the other half to Bible study and prayer. Having earned enough to do so, he went into the mountains to devote all his time to study and prayer, and so fit himself for Christian work. This spirit has spread throughout the company of Japanese Christians. They go to the incoming steamers to meet their countrymen, take them to boarding houses, and then win them to Christ. They even sent one of their companions, an educated Japanese, a university graduate, to Honolulu," where the Japanese are gathered in such large numbers.

In the State of Baroda, India, the young chief, who was educated in England, has given a decisive blow to the cruel custom which has hitherto doomed child widows to life-long disgrace and misery. The remarriage of widows has been legalized, and such marriage restores to them the common comforts of life of their people, such as they are.

The railroads are doing a wonderful work in aid of India missions, not merely by making the missionary's journeys easier and shorter, but by working for the modifying of caste prejudice. Slowly but surely the solid dividing walls are being undermined.

A medical journal, Roman Catholic, of course, states that there are now seventeen Protestant chapels in Manila, and that Protestant worship has been held in some of the largest theatres, with an attendance at times of three thousand people. However this may be, there is certainly a cheering progress in moral and religious lines.

There are now nearly ten thousand Protestant Christians in Korea. There are four branches of the Presbyterian Church—Canada, Australia, and the Northern and Southern Presbyterian churches of the United States—at work in Korea, yet all are one in the eyes of the Koreans, so well is their working unity preserved. In India nearly all of the eleven Presbyterian bodies having missions there are planning to gather together their churches under one name, "The Presbyterian Church in India." A similar movement is on foot in China. These are cheering signs of the growing harmony and fellowship among all missionary societies.



— To give light to them that sit in darkness Luke 1:77 —

HELPS FOR LEADERS.

THE VALUE OF THE MISSION STUDY CLASS.

BY MRS. HARRY WADE HICKS.

[The writer of the present article speaks from large experience of Mission Study classes and a knowledge of their value, especially in Christian Endeavor Societies. Our auxiliary societies are to a greater or less degree already following similar plans for study, but it is quite possible that some of them may see in this a suggestion for further research on the part of the inner circle who are willing to devote time to the mastery of this great subject.—EDITOR.]

So much has been written in the last few years about the value of Mission Study that it would seem unnecessary to emphasize it again; but when the statistics of the work being done to-day are read, and it is noted that in comparatively few churches are these Mission Study classes, one feels justified in making another appeal to the workers.

Some one has said that the young people in their missionary work incline far too much to breadth instead of depth; and adds that work for missions

is much more effective when one can get at short range with a very few people. Since this is impossible in the regular missionary meeting, there should be added to other existing forms of work a Mission Study class for the few who "would like to have a more systematic knowledge of the growth of God's kingdom."

The success of this class will depend largely upon the right choice of a course of study and the right decision about the frequency of the meetings. It will depend even more upon the choice of a leader who will devote the best of his intellectual and spiritual self to the work; who will so exalt the standard of work to be done that the members of the class will be ashamed to give the course indifferent attention; who will inspire the class members with a genuine love for missions and an absorbing ambition to share personally in the evangelization of the world.

It would be impossible to overestimate the actual value of such a course of study to the church and to the members of the class as individuals. To the church would come a quickening of missionary interest at a time when it was feeling keenly the lack of loyal support from the young people. In the regular missionary meetings there would be more enthusiastic and intelligent participation, either in the preparation of some part assigned or in prayer for definite objects. In the Sunday school the members of the Mission Study class would relate the lessons to the great subject of missions, and as teachers would sow the missionary seed in some young hearts by references to missionary heroism in the present century equal to that of Paul's. The current missionary magazines of the denomination would become indispensable to these eager seekers after missionary knowledge, and would receive the support they deserve as these young people found out for themselves the workings and problems of the various boards.

If the value of such a class to the church is great, how much greater the value to the members of the class! "Knowledge must come before interest," and as they become stimulated by the knowledge of lands and peoples hitherto unknown to them, they would become profoundly interested. The missionaries whose lives they read would become a real part of their lives, and they would realize that they had made the acquaintance of men and women as truly noble as any who ever lived. There would come to them the consciousness of their direct responsibility, even though they did not become missionaries, in the evangelization of the world. Selfishness and pettiness would be crowded out of their lives, and there would come in its place a broader vision of the grandeur of life and of Christian character.

[The instalments of our serial have come to us month by month from the translator, who lives in Bombay. Owing, probably, to some delay in the mail, no copy has yet come, and we can only give the little left over from May.]

OUR WIDOWS.

BY MISS ANSTICE ABBOTT.

(Translation by Mrs. A. E. Dean.)

(Continued.)

THE years roll on, waiting for nothing. Six or seven long years passed. Two girls and a boy had been given her, and were calling "mother, mother," but the dearest eldest was never forgotten. Narayan began again to be kind to his wife. He was more and more friendly to the missionaries. He studied the Bible faithfully. He threw away all his doubts, and his mind turned toward the fountain of life, the creator of hope and love, the Saviour of sinners,—the Lord Jesus Christ.

In thinking of the peace and joy which came to his dying father and the victory over death by the grace of Christ, he was almost impatient to be baptized. Seeing the difference between his wife and other women made him like Christianity all the more, and he understood quite well that there is no hope of salvation except through Christ.

He went to church every Sabbath, and delighted in never failing to be present at Sunday school. He brought many Christian books into the house, but when he looked at his mother his heart failed him. He did not care so much for the opinion of his friends, but he seemed powerless before the old woman. One Sunday he heard an impressive sermon on "I am the way, the truth and the life" (John xiv. 6); and the Holy Spirit removed the scales from his eyes, and he saw very plainly in what a state he was before God, and gave himself wholly to him. On returning home, he knelt down and offered himself and all he had, his family and all connected, to his Saviour. He then told his wife that he had become a Christian. Her joy had no bounds. As he was leaving for his office he told his mother. It should be stated here that by this time Narayanrao had passed an excellent examination, having always been a bright boy in school, and had an excellent record and good certificates on leaving. On this account he had been able to get a good position, and was drawing a good salary.

Hearing from her son's lips that he was a Christian did not make much impression on Rukmabai. She had noticed all along his leaning towards Christianity. She had often heard the husband and wife talking on religious subjects, and had also realized a marked change in his daily life. She did

not, however, think he would be baptized, and so when he spoke of his desire in that regard, her whole soul was on fire. Her mouth was ablaze with wails, abuse and curses. "Do what you like, I shall never live in the house with one defiled;" saying this she left the house in anger; she was ready to throw herself into a well! The son and his wife tried to pacify her; they assured her that she could stay right there, that everything was hers. "We will not take away even a piece of twine. I am still your son; what I earn is yours, and while I live I will care for you." The old woman was very obstinate, but the young people, asking God's help, spoke to her in so much love and with such tact that they arranged to leave her and take another tenement for themselves, and they and their children were baptized. They took but little with them excepting their clothing, so that they were obliged to begin their new life most economically. There were only two causes which prevented their being happy,—one, the anger of Rukmabai, which was worse than ever; and the other, the grief for the first-born son. Although many things took up her time and attention during these full seven years, the mother never had less love and longing for her lost boy.

(To be continued.)

Our Work at Home.

DAILY PRAYER FOR JUNE.

OUR Calendar for June takes us first to the mission in Eastern Turkey.

Mrs. Browne spends much time visiting the women in Harpoot, comforting the sad, cheering the sick, winning the children for the schools, carrying the gospel to many homes; Mrs. Gates is now in Roumeli Hissar on the Bosphorus, as her husband has become vice president of Robert College; Mrs. Carey, one of the newer missionaries, spends much time yet in studying the language; Mrs. Barnum, a mother to many orphans, also visits much, and many women in trouble come to her for help; Mrs. Knapp, with four little children, finds abundant work in making a Christian home an object lesson to the community; Mrs. Atkinson, with her husband, is still studying Turkish, to equip herself well for good work later; Miss Daniels stands at the head of the girls' department of Euphrates College, and Miss Huntington is her most loyal and valued assistant, the two having charge of over five hundred girls; Miss Seymour, for thirty-six years a missionary, has not been home for more than twenty years, and is still enthusiastic in her care

of many orphans. This work fills her whole time; Miss Bush devotes much time touring among remote villages, having traveled on horseback many thousand miles; Miss Barnum assists Miss Daniels in school work, and also shares some of the tours undertaken by Miss Bush; Miss Platt, a most successful kindergartner, has been for some months in this country on account of ill health. She is now greatly improved, and hopes to return to her work ere long.

Mrs. Reynolds has for several years been charged with the care of hundreds of orphan girls, "even to marrying them off, and planning their wardrobes;" Mrs. Ussher, with two little ones, finds yet some time to give to the school; Miss McLaren, though still one of our newer recruits, has been for some time in charge of the boarding school at Van, and also teaches a Bible class three times a week.

The Misses Ely have entire care of school work in Bitlis, with thirty-five boarding and fifty day pupils. They also do much work among the women outside the city, and find some time to make tours; Mrs. Cole gives her time mostly to school duties and work among women. Mrs. Underwood is studying the language; Miss Knapp, with her mother, has been spending several months in Colorado Springs trying to build up her strength.

Miss Lord is head of the Girls' School at Erzroom, with an average of one hundred and thirty pupils; Mrs. Stapleton joins to the care of her two children the work of a physician; Miss Bushnell is associated with Miss Lord, and teaches.

Mrs. Dewey was called to this country last year by the serious illness of her husband, who died during a surgical operation in New York; Mrs. Thom has much responsibility in the care of orphans in the Mardin district; Miss Graf has been in this country, and will soon go back to her kindergarten work; Miss Fenenga is already a very great help in the care of the Girls' School. Mrs. Andrus, who has charge, writes, "Every week the cares slip more and more from my hands into hers, and it is a great relief to feel that the work will not stop should I be laid by." Among our missionary letters is recent news from Mrs. Andrus and her work. At the time of the last report there were about forty pupils in her school.

Miss Pratt, who has done excellent work for many years, is now in this country, and probably will not return; we have Bible women and native teachers in Eastern Turkey doing most useful work, and needing our prayer.

For the week beginning June 21st, we remember our mission in Austria, in some ways a peculiarly difficult field; both Mrs. Clark and Mrs. Porter are mothers of families, yet they find time to give thought and sympathy and some direct labor to the work which takes all the time of their husbands;

the Rescue Home is a greatly needed refuge for young girls in sore extremity ; the Boarding School at Krabschitz has about forty pupils,—girls whose ages range from eleven to twenty-one.

Our South China Mission will be warmly remembered, especially as Miss Cheney, so long a devoted and successful teacher, has recently withdrawn. We follow with best wishes and tender prayer. Mrs. Nelson directs the Bible women, looks after the Girls' School, visits the homes, and wins many women to the Jesus way ; Mrs. Hager, busy with care of home and children, is in warm sympathy with all good work.

BOOK NOTICES.

A Geography and Atlas of Protestant Missions, 2 vols., 1901, 1903. By Harlan P. Beach, M.A., F.R.G.S. New York, Student Volunteer Movement. Cloth, \$4 ; paper, \$3.

The "Student Volunteer Movement" is one of the notable signs of the times ; and the Woman's Foreign Missionary Societies, with their "United Study of Missions," is another sign of the times equally notable. Both these organizations need this *Geography and Atlas of Protestant Missions* as an indispensable help to their best work.

It will be most useful to all who are preparing to take part in the monthly missionary concerts. The value of this remarkable set of books cannot be realized by any description, however vivid, without examination of the books themselves. Every church, every Christian Endeavor Society and the women's missionary organizations should purchase these volumes for their reference library.

The chapters are divided into two parts, and while the first part is general, discussing the geography, races, political situation, etc., the second part of each chapter deals with mission work as it is being carried on at the present time. Clearer conceptions of the conditions confronting the Christian Church and of the life and varied work of the missionary can be gained from this volume than from any other of equal size.

Three hundred missionary organizations are reported. The indexes are superior. There is furnished a select bibliography. The paragraphing and the use of various kinds of type in the statistics are more than excellent.

But the maps (Vol. II.) are still more remarkable, not only for accuracy and beauty, but for their ingenuity in setting forth the facts. They are even superior to the *Century Atlas*, and while showing the mission stations, the marks do not mar the maps for every-day use in the home.

India's Problem, Krishna or Christ. By John P. Jones, D.D. Published by Revell Co. Pp. 363. Price, \$1.50.

The author of this scholarly and strategic discussion of India's Problem has been a missionary of the American Board for twenty-five years in Southern India. A Welshman by birth, he came to this country early enough to receive academic instruction at Western Reserve College and theological training at Andover. In 1878 he went to Madura, and is now connected with the Pasamulai Theological School engaged in the training of preachers and pastors, and the development of a Christian literature for India. The book is dedicated "To my Wife, without whom the following pages could not have been written," and in the preface the author states that the book is "practically the result of a course of lectures given on the Hyde foundation, at the Andover Theological Seminary, in the fall of 1902."

For our readers studying *Lux Christi* this comprehensive and statesman-like grasp of the situation in India, past, present, and prospective, will be of inestimable value. It is difficult to recall any one book on India which deals with so many important questions.

We naturally turn first of all to the chapter on "The Women of India," and find such statements as these: "As a Social Reformer the Hindu is a poor success; but he is not a fool: he can see that the situation as far as woman is concerned is becoming increasingly untenable, and flagrantly inconsistent with the growing light of to-day. . . The presence of many women of the West in that land is a standing rebuke to the Hindu social situation. When the Eastern woman herself will vigorously demand her emancipation, man will yield it to her.

"The women connected with Christian missions are creating among the Hindu women a spirit of unrest, which is the dawning of a new ambition for greater things in life and service. . . . The Hindu man of culture is growing increasingly sensitive to the wide gulf which lies between him and his absolutely untrained wife. Under the new light of modern times he is increasingly ambitious to have a wife of the new training and of the larger horizon."

Dr. Jones recognizes the fact that in spite of woman's suppressed and subordinate position in India, nevertheless, she wields a vast influence; and although her husband may be a university graduate and social reformer, pleading in eloquent English against the evils which are the curse of his country, yet this same man in his home submits to the tyranny which "vitiates and renders nugatory all his social and other schemes!"

To us who are specially working for the regeneration of the women of all non-Christian lands, it is of supreme interest when a careful student of social

conditions states as his conviction that "were it not for the women of India Hinduism, with all its vaunted philosophy, its wonderful ritual, and its mighty caste tyranny, would within a decade fall into 'innocuous desuetude.'" The two closing chapters are of absorbing interest and deal with "Missionary Problems" and "Missionary Results."

Many of the present fads of the Occident have been long known in the Orient. Dr. Jones says: "What is Christian Science but the subtle, evasive idealism of India, unequally yoked to a form of Christian truth and ritual? What is Theosophy but the stupefying philosophy and the benumbing metaphysics of the East clothed in its own garb of Oriental mysticism and senseless, spurious occultism?"

This book should be owned by every auxiliary at present engaged in the study of India.

A Maker of the New Orient, Samuel Rollins Brown. By Wm. Elliot Griffis. Pp. 332. Price, \$1.25.

Whoever has traveled in Japan will remember Dr. Griffis with unflinching gratitude as having been among the very first writers to introduce that long-time hermit nation to the Occident in his *Mikado's Empire*, which, although it was among the first of a long series of brilliant books on Japan, is second to none in giving just the information the temporary resident in that empire desires in regard to both old and new Japan. Dr. Griffis's personal acquaintance with this island kingdom dates back to 1870, when he went to that country to organize schools, and as superintendent of education, and afterwards as professor in the Imperial University of Tokyo. Of his twenty published volumes ten of them treat of Japan in some form. The life of Samuel Rollins Brown, written twenty years after his death, tells us in a most sympathetic and delightful way of the experiences of one of the pioneers in missionary work, as contemporary of Hepburn and Verbeck.

Memorable Places Among the Holy Hills. By Robert L. Stewart. Pp. 245. Price, \$1 net.

The author of this book is professor of pastoral theology and Biblical archæology in the Theological Seminary of Lincoln University, Pennsylvania. Professor Stewart's previous book on *The Land of Israel* has been spoken of with the highest praise as trustworthy in giving results of modern research.

This book has maps and well-selected illustrations, and the clear, vivid style makes it a book to be read remuneratively by the Bible student.

The Church of England Zenana Missionary Society has presented two of their publications to the circulating library of the W. B. M. These small volumes are published by Marshall Brothers, of Paternoster Row, London.

One is the story of zenana work in Ceylon, under the title *The Shining Land*, and the other tells of work in the Fuh-Kien Province of China, and is called *The Light of the Morning*. These books are written by women, and are effectively illustrated.

G. H. C.

SIDELIGHTS FROM PERIODICALS.

TURKEY. "The Macedonian Claimants," *Contemporary Review* (April); "The Macedonian Maze," *Quarterly Review* (April); an important analysis of the Macedonian situation, founded partly on official correspondence. This article is excellently supplemented by "Present Tendencies of Russian Policy," *North American Review* (May). "La Protection Religieuse dans l'Empire Ottoman," *La Revue de Paris* (April), discusses legal rights of foreign interference as regards Christian subjects. Summaries of articles in French reviews are to be found in *American Review of Reviews*.

INDIA. "Missions to the Hindus: Methods." English *Church Quarterly Review* (April) continues its series on the subject. "Reincarnation," *Nineteenth Century* (March); an analysis of the Hindu character by a Brahmin.

PHILIPPINES. *Philippine Review* (May) gives a list of recent magazine articles on Philippine subjects. It includes the following: "Philippine Fundamentals," by Dr. Schurman, *Gunter's Magazine* (April); "The Economic Future," *Atlantic Monthly* (March); "The Educational Problem," by Edward Atkinson, *Atlantic Monthly* (March), also in *Outlook*, April, 1902; "Education in Philippines," by Antonio Jurado, ex-commissioner of education of Manila, *Arena* (April); "New Language Despotism in Philippines," *American Church Quarterly Review*.

MISCELLANEOUS. *Contemporary Review* (April), continues its series on the "Native Labour Question in South Africa." "Future of the Tropics," *North American Review* (May), prophesies the future occupancy of the tropics by the white man.

E. B. B.

TOPICS FOR AUXILIARY MEETINGS.

TOPIC FOR JULY.

OUR WORK AND WORKERS IN INDIA.

THE studies in *Lux Christi* as prepared by the committee were concluded at the June meeting. The remainder of the year could well be spent in a review of the book or in taking up parts hastily passed over.

Having looked at India in its great extent of territory, and in the general interests of its religions and the work done there by various organizations, we come in July to study "Our Work and Workers" whom, as constituents of the Woman's Board of Missions, we are helping to support. This work is done by the Marathi Mission, the Madura Mission, and by the workers in Ceylon.

An account of these missions with the names of the missionaries and of the stations with a description of the work in its various departments will be found in the Annual Report of the Board in the "Survey of the Foreign Work," on pages 25-33. The report of the deputation sent out by the Board to visit these mission stations is full of interesting details, and furnishes more material than could be utilized in a single afternoon.

In addition to this the current number of *LIFE AND LIGHT* is filled with matter on India, and many illustrated articles will be found in the *LIFE AND LIGHT* of other dates.

We would refer the leaders to the following articles in the numbers for 1901 and 1902 :—

The Ahmednagar Boarding School, April, 1901, page 168.

Elementary Schools in South India, April, 1901, pages 151-155.

"Bible women in Marathi Mission," October, 1901, page 448.

"Christmas under the Banyan tree," December, 1901, pages 538-543.

Special reference to the work of Mrs. Mary E. Bissell, fifty years a missionary in India, and of her daughter will be found in the October *LIFE AND LIGHT*, 1901, pages 438-445.

From the magazines for 1902 we select a few articles :—

In the May number for 1902, pages 202-208, is Dr. Barton's "Bible Women in Ceylon and India."

"Celebration of Mrs. Bissell's Jubilee" is on pages 17-20 of January, 1902.

"Madura Girls' Normal and High School," February, 1902, pages 61-66.

Hindu Girls' Schools, May, 1902, page 197.

"Laying of the corner stone of Capron Hall," July, 1902, page 291.

"Mass Movements in the Evangelization of India," March, 1903, pages 102-107.

Rev. Dr. Hume has written two leaflets on "Village Schools in the Marathi Mission" and "Industrial Work for Children in the Marathi Mission."

A concert exercise for the Sunday schools on "India for Christ" has been prepared. It contains much of interest in a condensed form. "The Historical Sketch of the American Board in India and Ceylon," by Rev. J. S. Chandler, can be obtained of Mr. Charles E. Swett, Congregational House, 14 Beacon Street. Price, six cents.

The pictures and map used with the study of *Lux Christi* will be helpful in illustrating "Our Work in India."

In making these suggestions we desire to give an opportunity for choice among the available material. An effort should be made to have the programme of the meeting divided and arranged in such a way that an interest shall be aroused in individual missionaries, as well as in the broad outlook of the mission station, with their needs and possibilities and constantly increasing usefulness.

M. J. B.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 18, 1903.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Bath</i> .—Miss Anna W. Tappan and friends,	1 25
<i>Hallowell</i> .—A Friend,	2 00
<i>Eastern Maine Branch</i> .—Mrs. F. B. Denio, Acting Treas. Bremen, Ladies, 3; Island Falls, Whittier's Memorial Ch., C. E. Soc., 7; Machias, 30, C. E. Soc., 37.25,	77 25
<i>Western Maine Branch</i> .—Mrs. C. C. Chapman, Treas. East Stoneham, Aux., 75 cts.; Gorham, Aux., 5; Portland, Memorial Meeting, 6.07, High St. Ch., Add'l Th. Off., 1, Second Parish Ch., Add'l Th. Off., 4.55, State St. Ch., Aux., 13.69; Williston, Aux., 60.32; South Freeport, Aux., 1.20; Yarmouth, Mrs. Snow's S. S. Class, 6. Less expenses, 3.64,	94 94
<i>Upper Gloucester</i> .—Mrs. Geo. Eveleth,	30
Total,	175 74

NEW HAMPSHIRE.

<i>Concord</i> .—South Ch., Mrs. Lund's S. S. Class,	20 00
<i>New Hampshire Branch</i> .—Mrs. Allen L. French, Treas. Bennington, Aux., 5; Concord, Aux., 25, South Ch., Jr. Dept., S. S., 10, Miss Spence's Class, Jr. Dept., S. S., 5; Nelson, C. E. Soc., 2; Newport, Cong. Ch., 5; Portsmouth, Aux., 14; Miss Martha S. Kimball and Rogers Mission Circle, 25,	91 00
<i>North Hampton</i> .—Miss Carrie W. Hobbs,	10
<i>West Lebanon</i> .—A Friend,	10
Total,	111 20

LEGACIES.

<i>New Boston</i> .—Legacy of Mrs. Almena Goddne,	25 00
<i>North Hampton</i> .—Legacy of Miss Abbie Gore, through Treas. New Hampshire Branch,	50 08

VERMONT.

<i>Cambridge</i> .—Mrs. S. M. Safford,	10
<i>Plainfield</i> .—Mrs. A. B. Taft,	3 00
<i>Putney</i> .—A Friend,	80
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Bellows Falls, C. E. Soc., 5; Benson, Aux., 14.25; Chelsea, Jr. Ben. Soc., 6, Prim. Class, S. S., 1; Hyde Park, C. E. Soc., 3; Milton, Aux., 8; Newport (with prev. contri. to const. L. M. Mrs. Jennie M. Spaulding), 12.75; Orange, C. E. Soc., 1; Peru, Aux., 5; Randolph Centre, Aux., 50 cts.; Royalton, "Sarah Skinner Mem. Soc.," 10; St. Johnsbury, North Ch., 7.50; Wallingford (prev. contri. const., L. M's Mrs. A. L. McKenzie, Miss Lizzie Gleghorn and Miss Stella Williams); Waterville, Jr. C. E. Soc., 1; Westminster West, Aux., 15.45, C. E. Soc., 5	95 45
<i>Westminster</i> .—Mrs. De Bevoise, Birthday Off.,	1 00
Total,	100 35

LEGACIES.

<i>Springfield</i> .—Legacy of Mrs. Mary E. Woolson, by W. W. Woolson, Exr.,	250 00
<i>Wallingford</i> .—Legacy of Miss Susan E. Bogue, by Wm. C. Mason, Exr.,	1,425 00

MASSACHUSETTS.

A Friend,	5 00
<i>Andover and Woburn Branch</i> .—Mrs. G. W. Dinsmore, Treas. Andover, South Ch., 5 25; Lowell, Kirk St. Ch., 50, Eliot Ch., 13, Highland Ch. (const. L. M. Miss Marie Walcott Welles), 25; Malden, Maplewood Ch., Jr. C. E. Soc., 9; Wakefield, Aux., 30; Winchester, Mission Union, 40,	172 25
<i>Barnstable Co. Branch</i> .—Miss Amelia Snow, Treas. Orleans, S. S., Miss Soc., 10; Sandwich, Aux., 9.60, Mite Boxes, 1,	20 60
<i>Berkshire Branch</i> .—Mrs. Charles E. West, Treas. Adams, Aux., 40.70; Hinsdale, Aux., 23.36; Lee, Jr. Soc. and Mrs. Robbins' S. S. Class, 5; Pittsfield, First Ch., Aux., 96; Stockbridge, Aux., 5,	170 06
<i>Boston</i> .—Mrs. E. A. Winslow, 2, W. T. W. H., 20,	22 00
<i>Cummingsville</i> .—Mrs. John Cummings,	10 00
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas. Georgetown, Memorial Ch., Aux., 22; Groveland, Aux., 30; Ipswich, First Ch., Aux., 40; Rowley, Aux., 23; West Newbury, First Ch., Aux., 16; Haverhill, Riverside Ch., Thought and Work Soc., 5,	136 00
<i>Essex South Branch</i> .—Miss Nannie L. Odell, Treas. Danvers, First Ch., Aux., 5, Miss. Study Class, 5; Lynn, First Ch., Aux., 30; Lynnfield Centre, Aux., 25; Marblehead, First Cong. Ch., C. E. Soc., 18; Salem, Tabernacle Ch., Aux., 20; Swampscott, C. E. Soc., 5,	108 00
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas. Buckland, S. S. Birthday Off.,	2 58
<i>Foxboro</i> .—"Friends from Foxboro,"	2 50
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas. Amherst, Second Ch., Aux., 25; Amherst, North, 23.20; Amherst, South, 1; Belchertown, 2.30; Easthampton, "Emily Mission Circle," 20; Northampton, Edwards Ch., Aux., 35.60, Prim. S. S., 5; North Hadley, Aux., 15; Westhampton, Aux., 2,	129 16
<i>Malden</i> .—A Friend, S. M. S.,	5 00
<i>Medford</i> .—A Friend,	10
<i>Middlesex Branch</i> .—Mrs. E. H. Bigelow, Treas. Framingham, Plymouth Ch., Aux. (of wh. 100 const. L. M's Mrs. M. L. Fuller, Mrs. D. E. Stone, Miss Annie L. Moore, Miss Florence W. Birchard), 174.75; Lincoln, Aux., 2; Northboro, Aux., 5; Saxtonville, Edwards Cong. Ch., Woman's Missionary Union, 50 cts.; Wellesley, Aux., 30,	212 25
<i>Newburyport</i> .—Miss Susan N. Brown and friends,	2 00

<i>Newton Centre.</i> —F. A. Gardner,	10 00
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Braintree, Aux., 11; Braintree, South, 5; Bridgewater, 30; Brockton, First Ch., 16, Porter Ch., 62, Waldo Ch., 7; Cohasset, 29; Eaton, 8.50; Hanover, Aux., 5; Hanson, Aux., 3; Holbrook, 13.03; Marshfield, 2.50; Milton, 14.45, Unquity Band, 30, C. E. Soc., 10; Plymouth, Prim. Dept., S. S., and Cradle Roll, 5; Plympton, 7; Quincy, Aux., 19.72, Dau. of Cov. (const. L. M. Miss Lucie Newcombe), 25; Randolph, Aux. (25 of wh. const. L. M. Miss Augusta B. Wales), 52, Memorial Miss. Cir., 10; Sharon, Aux., 5; Stoughton, 7, C. E., 10, Jr. C. E., 10, S. S., 1.71; Weymouth and Braintree, Aux., 25; Weymouth, North, Aux., 75; Weymouth, South, Union Ch., Aux., 29, Clark Mission Band, 20; Wollaston, Aux., 65.84, C. E. Soc., 3,	616 55
<i>North Middlesex Branch.</i> —Mrs. Lydia R. Hudson, Treas. Ayer, 25.22; Shirley, Miss. Cir., 6.50; South Acton, 9.70,	41 42
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. North Attleboro, Trinity Cong. Ch., Aux.,	2 95
<i>Randolph.</i> —Miss Abby W. Turner,	100 00
<i>Roxbury.</i> —Mrs. E. J. Kingsbury and friends,	5 75
<i>Springfield.</i> —South Ch.,	125 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., C. E. Soc., 10; Huntington, Mrs. Schuyler Clark, 40 cts.; Palmer, First Ch., Jr. C. E. Soc., 2.50; Springfield, Olivet Ch., C. E. Soc., 5, South Ch., Aux., 109,	126 90
<i>Suffolk Branch.</i> —Miss Mary L. Pelkey, Treas. Arlington, C. E. Soc., 10; Auburndale, Aux., 50; Boston, A Friend, 10, Central Ch., Aux., 302, Park St. Ch., Jr. Aux., 10, Mt. Vernon Ch., Aux., 58.50, Old South Ch., Old South Guild, 50, Union Ch., Aux., 101; Brookline, Harvard Ch., Aux., 155, Leyden Ch., Aux., 15; Cambridge, Pilgrim Ch., C. E. Soc., 5; Charlestown, First Parish Ch., C. E. Soc., 5; Dedham, A Friend, 100; Dorchester, Harvard Ch., Aux., 15, Second Ch., Y. L. Miss. Soc., 95; Franklin, Mary Warfield Soc., 25; Hyde Park, Jr. Aux., 14.30; Medfield, Aux., 21; Needham, Evan. Ch., Aux., 1.70; Newton, Eliot Ch., Aux., 260, C. E. Soc., Mr. Ezra Gifford, 10; Newton Centre, Aux., 41.90; Newton Highlands, 6.82; Newtonville, Central Cong. Ch., 3.15; Roxbury, Mrs. E. C. Ewing, 1, Eliot Ch., Aux., 32, Walnut Ave. Ch., Aux., 80, Y. L. Aux., 1.10; Somerville, Winter Hill Cong. Ch., Dau. of the Cov., 16.30; West Newton, Aux., 7.35; Wellesley Hills, Aux., 1.65; West Roxbury, South Evan. Ch., Woman's Union, 28.60,	1,533 37
<i>Waltham.</i> —A Friend,	50 00
<i>Worcester Co. Branch.</i> —Mrs. Ida L. Bennett, Treas. Athol, Aux., 1; Barre, Aux., 3.75; Grafton, Woman's Asso. (to const. L. M. Mrs. Ellen R. Clapp), 25; Northbridge, Rockdale Aux., 3; Sutton, Aux., 1.20; Ware, Aux., 6.75; Westboro, Aux., 15.80; Worcester, Old South Ch., Aux., 15.05, Piedmont, Woman's Asso., 55; Plymouth, Aux., 25, Union Ch., Woman's Asso., 40,	191 55
Total,	3,800 99

LEGACIES.

<i>Braintree.</i> —Legacy of Miss Rachel R. Thayer, Tower, Talbot and Hiler, Exrs.,	7 50
<i>Pepperell.</i> —Legacy of Henry J. Oliver, by Sam'l C. Darling,	812 43
<i>Springfield.</i> —Legacy of Miss Roxalana C. Kibbe, by H. W. Bosworth, Exr.,	3,000 00
<i>Whittinsville.</i> —Legacy of Mrs. Mary A. Batchelor, by Edward W. Whitin, Exr.,	3,313 50
<i>Worcester.</i> —Legacy of Albert Curtis, Refund of War Revenue Tax, E. H. Stoddard, for Exr.,	2,250 00

RHODE ISLAND.

<i>Rhode Island Branch.</i> —Mrs. Clara J. Barnefield, Treas. Kingston, C. E. Soc., 10; Providence, Ben. Ch., C. E. Soc., 3, Jr. C. E. Soc., 5, Central Ch., Aux., 45.20, Elmwood Temple, Madura Cir., 2, Union Ch., Jr. C. E., 6; Wilkinson Memorial Fund, Barrington, Aux., 10; Newport, Five Ladies of Aux., 10; Pawtucket, Y. L. Mission Cir., 10; Providence, Ben. Ch., Ben. Dan., 10, Olney Family, 10, Elmwood Temple, Madura Cir., 10, Pilgrim Ch., Aux., 20, Plymouth Ch., Dau. of the Cov., 10, Mrs. Anna Reed Wilkinson, 100; Davenport, Ia., Mrs. S. F. Smith, 20; Salem, Mass., Mr. Alfred Hall Wilkinson, 10; New York, N. Y., Mr. Henry L. Wilkinson, 10,	301 20
Total,	301 20

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Mary I. Lockwood, Treas. Groton, S. S., 3; Hampton, C. E., 4; Jewett City, Aux., 18; Mystic, Pansy M. C., 5; New London, First Ch., Aux., 80; Niantic, Busy Bees M. C., 2; Norwich, Broadway Ch., Aux., 58, Pansy M. C., 5, Park Ch., Aux., 5; Pomfret, Aux., 10; Stonington, First Ch., Aux., 14.05,	204 05
<i>Greenwich.</i> —Mission Circle, "Julia E. Bell and others,"	20 00
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas. Canton Centre, Jr. C. E. Soc., 1; Collinsville, Aux., 38; Enfield, Ladies' Ben. Soc., 20; Hartford, Farmington Ave. Ch., 3, First Ch., 26, Mission Circle (with prev. contri. const. L. M. Miss Laura H. Pomeroy and Miss Constance H. Hungerford), 47, Prim. S. S. Class, 5, Park Ch., S. S., 30, Warburton Chapel, S. S., 10, Windsor Ave. Ch., 1,000; Manchester, Mrs. E. G. Crane, 1; New Britain, South Ch., Aux., Mrs. Frederick H. Churchill (to const. L. M. Miss Lucy Talcott), 25; Plantsville, Ladies' Industrial Soc., 30; Somers, C. E. Soc., 20; Vernon Centre, Aux., 10; West Hartford, Aux., 30,	1,296 00
<i>New Haven Branch.</i> —Miss Julia Twining, Treas. A Friend, 200, A Friend, 500; Bridgeport, South Ch., Aux., 98; Brookfield, S. S. and C. E. Soc., 4.25; Clinton, Aux. (25 of wh. const. L. M. Mrs. Russell Stannard), 27.56, S. S., 3; Danbury (with prev. contri. const. L. M. Mrs. James Sparks, Mrs. David Munroe, Mrs. Lucy T. Smith); East Haddam, C. E. Soc., 10; Essex, C. E. Soc., 11;	

Falls Village, C. E. Soc., 5; Higga-
num, Aux., 87; Ivoryton, A Friend, 300,
Cradle Roll, 2; Killingworth, M. B., 5;
Middlefield, Jr. C. E. Soc., 3; Middle
Haddam, Aux., 10; Middletown, First
Ch., Aux., 91.71; Naugatuck, Y. F. Circle,
2; New Haven, A Friend, 50, City
Mission Mothers, Aux., 30, Davenport
Ch., Aux., 42, Dwight Place Ch., Fair-
banks Circle, 25, Grand Ave. Ch., Aux.
(of wh. 25 const. L. M. Mrs. Andrew
Burns Chalmers), 27.50, Plymouth Ch.,
Aux., 2, United Ch., Y. L., 95; New
Milford, A Friend, 2.04, G. L., 25; Nor-
walk, Aux., 25, S. S., 25; Portland, Aux.,
30; Redding, Cradle Roll, 2; Ridgebury,
Aux., 12; Saybrook, Aux., 25; Seymour,
Aux., 13; Shelton, Aux. (25 of wh. const.
L. M. Mrs. O. G. Beard), 36, Cradle Roll,
1, S. S., 2.20; Stamford, Aux., 12; Strat-
ford, Aux., 23.86, Dau. of the Cov., 10;
Thomaston, C. E. Soc., 18; Tylerville,
Mrs. A. W. Tyler, 1; Wallingford, Lillian
F. Welles, 5; Warren, Aux. (25 of wh.
const. L. M. Mrs. William Welton), 30;
Waterbury, Third Ch., Dau. of the Cov.,
23.42; Westfield (with prev. contri. to
const. L. M. Miss Gertrude Dickes);
Westport, Aux., 10.25; Westville, A
Friend, 50; Whitneyville, C. E. Soc.,
10; Woodbridge, Aux., 45.45, Golden
Rule Circle, 10, C. E. Soc., 10; Wood-
bury, V. G., 40; Mrs. A. R. Perkins, 5, 2,138 24

Total 3,658 29

Correction.—In April, 1903, LIFE AND
LIGHT, New Haven, Centre Ch., Aux.,
160, should read Y. L. Aux., 160.

LEGACIES.

Hartford.—Legacy of Mrs. Catherine C.
McClennan, through First Ch. Aux.
and Treas., Hartford Branch, 24 50
Kent.—Legacy of Mrs. Flora A. Edwards,
New Haven.—Legacy of Mrs. Julia A. B.
Heminway, paid through Treas. of New
Haven Branch, 298.99

NEW YORK.

New York.—Mrs. Linus Child, 50, James
M. Speers, 82.50, 132 50
New York State Branch.—Mrs. F. M.
Turner, Treas. Aquebogue, Aux., 13.59;
Brooklyn, Bethel Mission, C. E. Soc., 5,
Central Ch., Aux., 224 66, Zenana Band,
45, Puritan, Aux. (75 of wh. const. L. M's
Mrs. Sarah F. Greene, Mrs. Annie E.
Dyson, Mrs. Annie L. Hurley), 85, Jr. C.
E. Soc., 20, Park Ch., Jr. C. E. Soc., 2,
Tompkins Ave. Ch., King's Daughters,
25, Mrs. T. R. D., 250; Canandaigua,
Aux., 10; Copenhagen, Aux., 20; Cort-
land, Aux., 100; Deansboro, Dau. of
Cov., 3; East Bloomfield, Cong. Ch.,
Aux., 1.70; East Smithfield, C. E. Soc.,
15; Ellington, Aux., 4.20; Fairport,
Aux., 15; Gloversville, Aux., 23.30, Miss
McGregor's Class, 5; Homer, C. E. Soc.,
7.50; Java Village, Aux., 10; Lockport,
First Ch., S. S., 7.44; Morrisville, Aux.,
11; Madrid, C. E. Soc., 5; New York,
Broadway Tabernacle, Aux. (175 of wh.
const. L. M's Miss Ruth Cleveland,

Mrs. Hamilton S. Gordon, Miss Susan
M. Warren, Mrs. Richard A. Dorman,
Deacon John H. Washburn, Mrs. Horace
Greene, Miss Mary S. Jones, 216, Y. P.
Mission Band, 19.50, Christ Ch., Aux.,
23, Manhattan Ch., Aux., 35; Pough-
keepsie, (Aux., with prev. contri. const.
L. M. Mrs. Warren S. Herman), C. E.
Soc., 20, Jr. C. E. Soc., 5; Pulaski,
Aux., 10; Rensselaer, Aux., 6; Ran-
dolph, Aux., 10.70; Riverhead, First
Ch., Aux., 32; Rochester, South Ch.,
Aux., 15; Rodman, Aux., 30; Schenec-
tady, C. E. Soc., 10; Syracuse, Geddes
Ch., Aux., 20, Plymouth Ch., Aux., 40,
Pilgrim Ch., Aux., 5, South Ave. Ch.,
Aux., 5; Sherburne, Aux., 20; Tallman,
Aux., 5; Ticonderoga, Aux., 32.98; Uti-
ca, Plymouth Ch., Aux., 10; Victor, Mrs.
W. A. Higinbottom, 50 cts.; Walton,
Aux., 30, Mission Band, Sec. 1, 1.75, Sec.
2, 1.75; Washington Mill, C. E. Soc., 25;
Warsaw, S. S., "Loyal Volunteers,"
4.25; Wellsville, Aux. (25 of wh. const.
L. M. Miss E. A. Lawrence), 43 17; West
Winfield, S. S., 30, C. E. Soc., 10, Jr. C.
E. Soc., 10. Less expenses, 200, 1,439 99
Saratoga.—Miss Sarah L. Wood, 5 00

Total, 1,577 49

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Fla-
vell, Treas. N. J. Montclair, Aux. (of
wh. 76.25 Th. Off.), 115.65; Newark, Belle-
ville Ave. Ch., Aux., 14.36; Plainfield,
Cradle Roll, 3.03. Less expenses, 10.25, 122 79

Total, 122 79

FLORIDA.

South Florida.—Asso. Foreign Miss.
Workers, Winter Park Aux., 5 00

Total, 5 00

LOUISIANA.

Louisiana State Union.—Miss Mary L.
Rogers, Treas. New Orleans, Straight
University, Miss. Soc., 10 00

Total, 10 00

WISCONSIN.

Rosendale.—Mrs. Adah H. Scribner, 20

Total, 20

CHINA.

Pagoda Anchorage.—Family of Rev. Geo.
H. Hubbard, 7; Tung-cho, Woman's
Christian Ass'n, 12, 19 00

Total, 19 00

General Funds, 9,398 70
Gifts for Special Objects, 483 55
Variety Account, 130 78
Legacies, 11,994 36

Total, \$22,007 36



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819 Fifteenth Street, Oakland, Cal.

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TIRUMANGALAM, MADURA DISTRICT OF INDIA,

February 7, 1903.

To the Woman's Board of the Pacific:—

DEAR FRIENDS: Your donation of thirty dollars for a Bible reader is received, and I thank you very much. It is a greater help than you had any idea of, and I can only say that we do not have anywhere near money enough to keep up the present work, to say nothing of advance.

I have now eight preacherless villages, where there are congregations that only hear the Word of God when some catechist or preacher comes from some other place.

We are having signs of the presence of the Spirit of God in many parts of the station. Let me tell you of my experience this past week when on a tour among the villages. I was to hold a meeting in a place in the jungle, about twenty-five miles from here, where we had a small congregation. The people of the place are mostly farmers, and we could not hold the meeting till eight forty-five in the evening. When the people finally came, the church was so crowded and the smoke from the chimneyless, native lamps so dis-

agreeable, I thought I would be suffocated ; and in addition to my prayer for spiritual help for the services, I prayed earnestly I might have physical help to endure the hot, stifling atmosphere of the crowded church for an hour and a half. Finally the pastor suggested that as numbers of the people could not get into the church, we adjourn to the outside and hold the services in the moonlight, which proposition I hailed with delight ; and shortly after a table and chair were placed outside, and the services held before a large crowd, who were all orderly, seated on the ground.

You would have been interested to see the crowd of half-clad, dark-skinned people, and to hear, though you could not understand the missionary, as, with Bible in one hand and bicycle lamp in the other, so that when necessary he could read the Word, he preached to the people. They listened most attentively to me for about fifteen minutes, and the pastor spoke about the same length of time to them. I trembled as he turned and said to me in English, " Shall I ask for any who wish to confess Christ and give us their names to do so ? "

You wonder why I trembled. Let me tell you, it is a far different matter to stand and confess Christ in the midst of a lot of heathen than in your churches at home. It means all kinds of persecution, and it takes nerve as well as belief to do it. I answered " Yes, " and he made the appeal. There was a dead silence at first, but it was not long before a man arose out of the crowd and came to my table and said, " Give me your pen ; I want to be a Christian, and will sign my name. " And within ten minutes ten men and two boys in different parts of the assembly gave me their names, and then confessed Christ before that crowd of heathen, for only about twenty-five of the number were Christians. I am not a Methodist, though my grandmother was one, and perhaps some of her spirit has descended to me, for I wanted to shout, " Glory to God. " However, the spirit of my Father, who always wants things done " decently and in order, " kept down the spirit of my grandmother, and I simply shouted under my breath, " Glory to God, " and as the Lord heard it perhaps he was just as well pleased as if I had let the shout out.

You can understand how happy I was that night as I retired to rest in my bandy, which is always drawn out of the village, away from the barking of dogs and the crying of children.

Thus does this blessed work go on, and one cannot but rejoice that he is allowed to participate in it.

Thanking you for your most helpful donations, I am,

Yours most sincerely,

JAMES C. PERKINS.

RECEPTION OF EASTERN FRIENDS.

ON Thursday, April 2d, the chapel of the First Congregational Church of Oakland was well filled with people gathered, by invitation of the Woman's Board of the Pacific, to meet Miss Ellen M. Stone, of Turkey.

Upon her arrival the guests flocked about her, each being introduced by Mrs. Peck, President of the Woman's Board, and each receiving from Miss Stone not only a warm, cordial grasp of the hand, but some significant response to his or her greeting.

At the close of this informal meeting Miss Stone spoke to the audience, addressing her remarks first to the children, about forty of whom were present, telling them of many incidents of the work of boys and girls in helping to secure the ransom for her release from captivity, and finally impressing upon them that *they* were the missionaries of the future. She spoke of missionary work in general with China and Japan "at your very doors," and mentioned, as she recognized them before her, the missionaries of foreign fields, namely,—Mrs. Peck of China, Mrs. Cheek of Africa, and Professor Nash of Turkey; and we would add of those absent, Mrs. Scudder of India, and two other members of the Fisher family in Japan. What a noble contribution to missions from the First Congregational Church of Oakland, Cal.

At the close of Miss Stone's remarks, Mr. Brown said we might all unite in expressing our gratitude for the ransom of this life, by singing "Praise God from whom all blessings flow." Tea and wafers were served to all, and so closed a beautiful reception.

At the First Congregational Church, Oakland, California, the Woman's Board of the Pacific gave an opportunity to meet Secretary and Mrs. Daniels on their way from Mexico to Honolulu. It was a delight which is seldom ours on this Pacific Coast to meet any of the Secretaries of the American Board. Mrs. Daniels' response to her welcome was a great inspiration and hope for all missionary effort. She told us of a converted Mexican woman who, after working hard all day to support a large family, at night gave her time and strength to mission school work.

Mr. and Mrs. Hubbard were also guests at this reception, returning for the third time to China. Mrs. Hubbard is daughter of Dr. Peet, who labored faithfully many years in China under the American Board. Mr. and Mrs. Hubbard go soon to be in charge of the station at Pagoda Anchorage. They take back with them their seventeen-year-old daughter, who will not only be a comfort to her father and mother, but will prove a valuable assistant because of her familiarity with the language, and because she knows so much of the detail of the work which spreads itself out over a large extent

of adjacent country. We greeted them with our lovely California flowers, and over a cup of tea bade them Godspeed, feeling it was a blessing which came to us with them.

GIRLS' SCHOOL IN KYOTO.

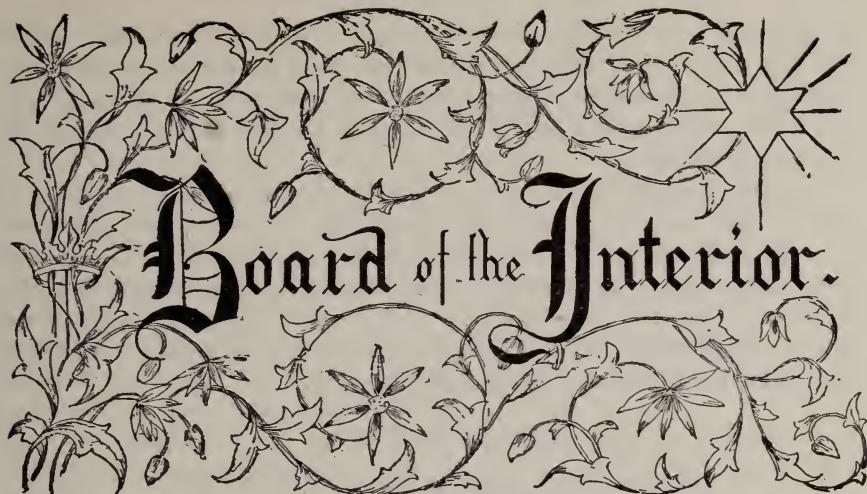
BY MAY FLORENCE DENTON.

A MOST encouraging report of the Girls' School in Kyoto for the year 1902 has come to hand. "The advance in number of students, one hundred and twenty girls having been enrolled, the more thorough grading of the classes, the habits of lax discipline overcome, real intellectual growth, and increasing spiritual life and consecration among teachers and pupils, have surpassed our best hopes—far more than 'according to thy faith' the year has brought us."

After some interesting details of present conditions, the report gives an account of their graduates, from which we quote: In June, 1903, we celebrate the twenty-fifth commencement of the Girls' School—our silver anniversary. It is well to call to mind that this school was the unsolicited gift of the Woman's Board of Missions, "A Centennial Offering" as it is recorded on the roll of honor that hangs on our chapel wall. During these years one hundred and twenty-four girls have been graduated from the school. The *Do-so-kwai* "Looking-through-one-window Society" consisting of graduates and non-graduates who continue their interest in the school, has one hundred and sixty-three members. Branches are established in Tokyo, Osaka and Kobe, holding monthly meetings, and in June a general meeting is held in Kyoto. The great value of this *Do-so-kwai* in conserving Doshisha spirit, and in keeping the girls in touch with the advancing spirit of the school, and in uplifting their lives, grows with the passing years.

Best of all, the majority are found in Christian circles, active members of the churches, and teachers in Sabbath schools. As they are scattered abroad through all the region of the Kauto and the Kansai, and even in the borders of China, their influence must touch many sorts and conditions of men.

The Woman's Board of Missions and the Board of the Pacific, and others whose gifts and prayers have sustained the school during all these years, may feel that their centennial gift has brought to Japan the help and blessing for which they wrought. This silver anniversary may well be a time for devout thankfulness, and not less a time for new consecration and greater effort.



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EXTRACTS FROM A LETTER FROM MISS STELLA N.
LOUGHRIDGE.

TALAS, TURKEY-IN-ASIA, Oct. 25, 1902.

ON the ninth of October every member of our station turned out, from venerable Dr. and Mrs. Farnsworth down to little baby Stewart Dodd. Besides there were about thirty schoolboys on donkeys and several horse-men and wagons full of native people. It was not an ordinary occasion, for were not *two* American ladies coming to the school? Then besides there were Dr. and Mrs. Wingate returning from a year in America, and also Mr. Henry Riggs of Marsovan coming out for work in the boys' school. I wonder if there was ever a station which had more reason for rejoicing than ours that beautiful October morning.

The work of the school is going on smoothly. Miss Closson left the wheels so well oiled that they almost run of themselves. We have not as many girls this year, due to the advance made in the requirements, and the

numbers will be less for a year or two. All of the missionaries feel that it is a step in the right direction. There are now sixty-four girls enrolled. Forty of them are boarders, with twenty-four day scholars. Most of these girls were in the school last year. Twelve are new pupils. About one third are Greek girls.

Yesterday we called some of the girls—the church members—together to talk over the plan of forming a Christian Endeavor Society on the regular Christian Endeavor plan. They seem pleased and anxious to do it. Our active membership will be small, as there are but twelve girls—boarders—in school this year who are members of Protestant churches, but they are strong, earnest girls, who I feel can do much for the other girls. All of our senior class are Christians, and that means much.

FROM MR. AND MRS. F. F. TUCKER.

PANG-CHUANG, TE CHOU, VIA TIENTSIN, CHINA,
Jan. 28, 1903.

DEAR FRIENDS: Looking back upon our journey across the American continent to San Francisco, stopping here and there to meet with friends, old and new, who are aiding in giving the gospel to the world, it seems that we were tendered an ovation. It was particularly helpful that just before sailing we were given such a cordial reception by the Endeavorers of the North Berkeley, Cal., Congregational Church. A number of Chinese Endeavorers were present who sang, "I'll go where you want me to go, dear Lord." This society made us honorary members, and many of them, their pastor, and some from the church, waved us our last farewells. Another incident that made the parting less hard was the receipt in San Francisco of over one hundred letters. They breathed out comfort again and again on our way, and their influence is yet with us.

Ours was a most enjoyable voyage. Ships before and after suffered much, while we experienced no inconveniences. Nor were we incapacitated at any time from enjoying all the pleasures of the sea by that persistent enemy of seafarers, seasickness. Our missionary party numbered eight adults and four children, all but two of the A. B. C. F. M., and all China-bound. Six were new missionaries; the others were returning. Among the pleasures of that voyage will always stand out prominently the sweet fellowship we missionaries had together. Of great interest was one of the steerage passengers, a young Chinese scholar, who had been educated in a missionary college in Shanghai, besides studying civil engineering three

years in China. He had just gone to America to complete his education, but his lungs had early incapacitated him. He was exceedingly attractive, largely because so modest and unassuming. He spoke English fluently, and had served as interpreter for the English after the capture of Peking two years before. Best of all he apparently was a Christian, of a type found among the best of our own Christian young men. Our acquaintance with him gave us even greater faith in the future of our soon-to-be-reached land. He said, "You will soon learn that China's trouble is that her people are so ignorant and so superstitious." Another passenger of interest, also from the steerage, was a Chinese woman who had been rescued from her life of slavery in San Francisco by missionaries of the Presbyterian Church. She had been sold into this life at the age of thirteen to pay her father's funeral expenses—an all too frequent proceeding in China.

Our voyage of nineteen days from San Francisco to Yokohama was unbroken save for a stop at Honolulu. It is remarkable how much one can learn in one long day spent in and about such a place. The scenery is very attractive. The mountains are cloud-kissed, and the vales alternately weep and smile, for it is a land of much sunshine and frequent showers. The punchbowl-like volcanoes near at hand come in for no small degree of attention. The city is most cosmopolitan. Native Hawaiians in all stages of civilization are in evidence. Perhaps the most interesting of them are the students of the excellent high school, where Chinese, Japanese, natives, English, and Americans come together, and of the two colleges Oahu and Kamehameha. The former college is the one of well-known influence established by the early Congregational missionaries. The latter, admirably equipped, trains both young men and women practically, as well as intellectually. It is the gift of that Christian Hawaiian noblewoman who chose rather to use her money and influence to elevate her people than be queen. We rejoice at what Christian missions have accomplished in these islands. Think of a country so recently in barbarism now having its own society for complete evangelization of the islands with all their cosmopolitan peoples. The Hawaiians have a beautiful custom of decorating visitors with garlands of flowers, and we left resplendent in color.

This latitude gave us the longed-for vision of the "Southern Cross." We liked it, but hardly loved it as we do our own "Big Dipper." The following days passed without great event. Often the sunsets made us speechless by their beauty, and "rainbows of promise" greeted us frequently enough to remind us often of God's tender mercy. Our Sabbaths were days of quiet helpfulness, when the missionaries "took turns" at preaching. It was a great source of sorrow that so many of the steerage passengers were inacces-

sible to us in a Christian way on account of their foreign tongues. However, we made love to their babies, and sought to have them know of our heart's love for them all. To a few we could speak. One day on the vessel athletic sports were enjoyed, when English, Germans, and Americans met in friendly competition. In these the missionaries had a prominent part, carrying off most of the prizes, a result of college athletic training. The day's mirth reached its height when the captain, who had slyly pocketed some of the supposedly hard eggs produced for the egg race, discovered that an accident had befallen him, and he must leave in the midst of the fun to change his clothes.

November 3d we reached Yokohama, seeing at a distance Japan's sacred mountain, Fujiyama. The harbor was brilliant with gayly decorated ships celebrating the Mikado's fiftieth anniversary. We took the train at once to Tokyo to see that large capital city in holiday attire. Every effort was repaid many fold.

The Japanese are a most interesting people. One sees them in all stages of civilization, from the heathenish old women, with their ebonized teeth, worshiping idols, to the beautiful Christian young women, kindergarten teachers, at once so modest and polite, and so efficient, carrying their training into the church and Sabbath school work. It was our good fortune to visit in that half day the school of an American mission, where beautiful young girls gave evidence of the faithfulness of their womanly Christian training; an exhibition of chrysanthemums, where Japanese history was portrayed by stationary and revolving figures wonderfully clothed in varied costumes, which, with the setting, were made up of myriads of chrysanthemums. Later, we visited one of Tokyo's famous parks—Shiba—full of costly Buddhist temples. We were taken through one of them, but were first bidden to remove our shoes—the place was so holy! The only English words apparently known to our guide, one of the priests, were “gold lacquer,” and these he applied to everything we noticed, whether that exquisite work in which the temple was so rich, or carved brass, or what-not. The next day was spent in Yokohama with a former college friend, now a missionary in Japan, and who had come a day's journey by rail to see us. In visiting a theological seminary of one of our American missions there, it was particularly gratifying to be told that one of the students was formerly a Buddhist priest, and that he was continually comparing its teachings with those of Christianity, to the disparagement of the former.

We would like to pay tribute to the work of the first missionary wife we saw on this side of the ocean,—the wife of the president of a theological seminary at Yokohama. We saw her accomplish in one ordinary day, with

apparently no great effort, not only the daily routine duties of her household, including children, but several hours spent in teaching the natives, attendance at chapel where she was organist, the keeping of accounts, a "sweater" knit at odd moments for one of her boys, besides the entertainment of much company all the day. We have since observed that she is no exceptional missionary's wife.

November 6th was a busy day in Kobe, where we could scarcely grasp the significance of all we saw. We visited Kobe College for Girls, Training School for Bible Women, and the Glory Kindergarten,—all a part of the work of the American Board. The kindergarten has a training school for teachers, and there are ninety pupils, with nearly as many applicants for whom there is no room. It seemed hard to realize that almost none of these bright, pure, and elevating opportunities were possible save through Christian missions. Had the non-believer in missions seen what was possible in Kobe College alone for more than five hundred lovely young women to obtain, musically, intellectually, morally, and spiritually, he could hardly have remained longer in doubt as to the wisdom of lives and money expended in this great cause.

The most beautiful of all Japanese scenery, "The Inland Sea," was enjoyed the following day. Every little while we spied a Shinto arch, the path beneath which led to a temple beyond. The next day in Nagasaki we were able to see in detail a famous and typical one of these temples representing a religion so useless in uplifting its people—Shintoism. As we sailed into Nagasaki harbor, we passed the United States transport "Crook" laden with "our" soldiers. United States craft are very scarce in foreign waters, and our cheers and greetings were hardly less hearty for the familiar flag than the brave souls aboard.

Here we saw unique college athletics, and again visited large mission schools, rejoicing in the effective work done. Here, also, we saw a building bearing the sign "American Saloon," but closed, and with windows boarded. We were reminded again that the missionaries work not only for the heathen, but to save our own soldiers and sailors from the deadly influences that follow in the track of civilization, and acquire such frightful proportions in the seaport towns where civilization and heathenism meet. It is in just such ports as these of Japan and Shanghai and Tientsin that the Y. M. C. A. work proves such a great blessing. We left with regret this wonderful land, with its strange admixture of the old and the new, its numerous busy people, and its peasants tilling the land, so that the absolutely weedless gardens terrace the hills almost to their tops.

(To be continued.)

EXTRACTS FROM MR. A. C. LOGAN'S LETTER.

WRITTEN ON HIS ARRIVAL AT AGANA, GUAM.

WE arrived on Guam April 19th, after a thirty-seven day passage on the small sailing ship Spreckles.

You can well imagine what happy folks we were on the morning we came around the point and anchored in the splendid harbor of San Louis De Apra. None of our people had seen the ship that morning, so no one met us as we landed at the little wharf in the village of Piti. The port doctor kindly informed some men that we wished a conveyance to go to Agana, and at once the whole population turned out to catch a poor, wild, little cow. When they had tried in vain for about half an hour the government carpenter, who was working there, added his ten or fifteen men to the chase, and the cow was caught. We then climbed into the high, two-wheeled cart, without back, the cow was yoked, and the driver seated himself upon the edge of the cart and let his feet hang over; so we started. The road was a good one, built of crushed coral rock, and as smooth as macadam. We wound in and out, first along the seashore, by rows and rows of graceful cocoanut palms, then inland through plantations of breadfruit and bananas and vast fields of rice. Every little while we came to a picturesque little village of white-washed houses with thatched roofs. There were always lots of children, pigs, chickens and dogs about. Here and there we passed the queer-looking work cart with its water buffalo. All these sights in a setting of rich green with a framework of azure sky and a deep blue sea.

We received a warm welcome when we reached Puntan Aduluk, five miles from the harbor. We found our home well on toward completion, and we at once fell in love with it and its situation. We are on a peninsula of ten or fifteen acres in extent, running out into the ocean. The waves roll in almost to our feet; our setting is in a grove of cocoanuts and breadfruit; our view toward the east from the front veranda takes in a grand vista of splendid hills, white beach and deep blue ocean.

Our services are held in a small house in Agana, the capital, a mile and a half from us. The fine road makes it very near on our wheels. The Sunday school at nine o'clock Sunday morning is attended by from thirty to thirty-five bright, attractive children. It would do your heart good to hear them repeat the Golden Text and give the main points in the lesson. All are eager to learn. The morning service in Spanish and the prayer meeting are well attended; but our best services are the Endeavor at seven thirty and the English service afterwards. The room is filled to overflowing with

native and white people, and many more would come if there were room. Many of the natives understand English, though few speak it. The natives are reading the Bible quite a good deal, and more and more are attending the services. The women are beginning to come, and that in spite of the priests' assurance that an attendance on the Protestant services will cause their next child to be a pig.

Mrs. Logan and I are studying Spanish, and soon hope to be able to start a day school in Agana, and thus reach and influence many children whom we could not get at in any other way.

Pray for us that we may be used here to bring these people to a better knowledge of Jesus.

AN APRIL DAY MOVING IN CHICAGO.

Two recent Fridays, April 17th and 24th, will always be memorable in the calendar of the W. B. M. I. On the 17th we bade farewell to the rooms where for fourteen years we had met every week to pray for the progress of God's kingdom and to welcome our missionary friends. Driven out by the march of city improvements, we could only pause that one short hour for prayer and reminiscence, and then "go forward." While we tarried Mrs. Mardin, Dr. Pauline Root, Miss Graff and Miss Pratt told us stories of the present before we came to the review of the past. Afterwards, as we talked of the many dear ones who had spoken to us here and then passed on to their work in foreign lands, or to higher service above, Mrs. Moses Smith voiced the thought of everyone when she said, "If only a way could be discovered to make these walls repeat the many beautiful words that have been uttered here in all these years, words that seem to have been entrusted to their keeping, what a blessing it would be." And we thought, if they only had also the power of photographic plates, to keep and to reveal again the faces we have seen here, even the fact that these windows are to be darkened could never drive us away. Testimonies to the enlargement of thought and aim these rooms have brought even to the children in our homes, although they have sometimes waited long for our home-coming, and prayers that seemed to enable us to look within the gates of pearl, helped us to say farewell to this dear trysting place. Miss Pollock's assurance that she had seemed to see the "pillar of cloud" here, and felt that it was going before us to the new home to abide there, strengthened and comforted us, for she is our seer.

On the twenty-fourth we entered the new rooms, No. 40 Dearborn Street, with some dread, but found the old familiar furniture, and were welcomed

by the pictured faces of our saints, Mrs. Porter and Miss Greene, on the walls. As if to consecrate our shrine Mrs. Mateer (better known as Miss Ada Haven) and Mrs. Chauncey Goodrich, who went out from us together twenty-four years ago, came to assure us that God reigns in China, that his stately steppings are continually heard there, and his kingdom cannot be overthrown. These ladies did not see each other, for Mrs. Mateer had to leave early to complete this week of Presbyterian annual meetings, but with shining eyes and happy faces they bore the same testimony, and assured us that God is saving China from foes within and foes without; that he is keeping China for himself.

Another honored guest, Mrs. F. M. Price, of Guam, told the story of her home under the starry flag of our country, and assured us that one who had the red, white and blue floating over her, even if she encountered opposition and threats, felt as safe as a child in its mother's arms. As she told of the wonderful faith and devotion, in the midst of persecution, shown by an old man and some young girls who were members of the church in Guam, we were convinced that nothing but good is coming out of the late overturnings in the Pacific islands. When the Spaniards took Ponape and sent that dear old missionary, Dr. Doane, to Manila, they laid the train that dislodged them from Guam and the Philippines. God has made the wrath of man to praise him, and will do so more and more.

Dear friends, we would almost be willing to move again if we could thereby secure such testimonies as these two Fridays have made to abide with us.

M. J. W.

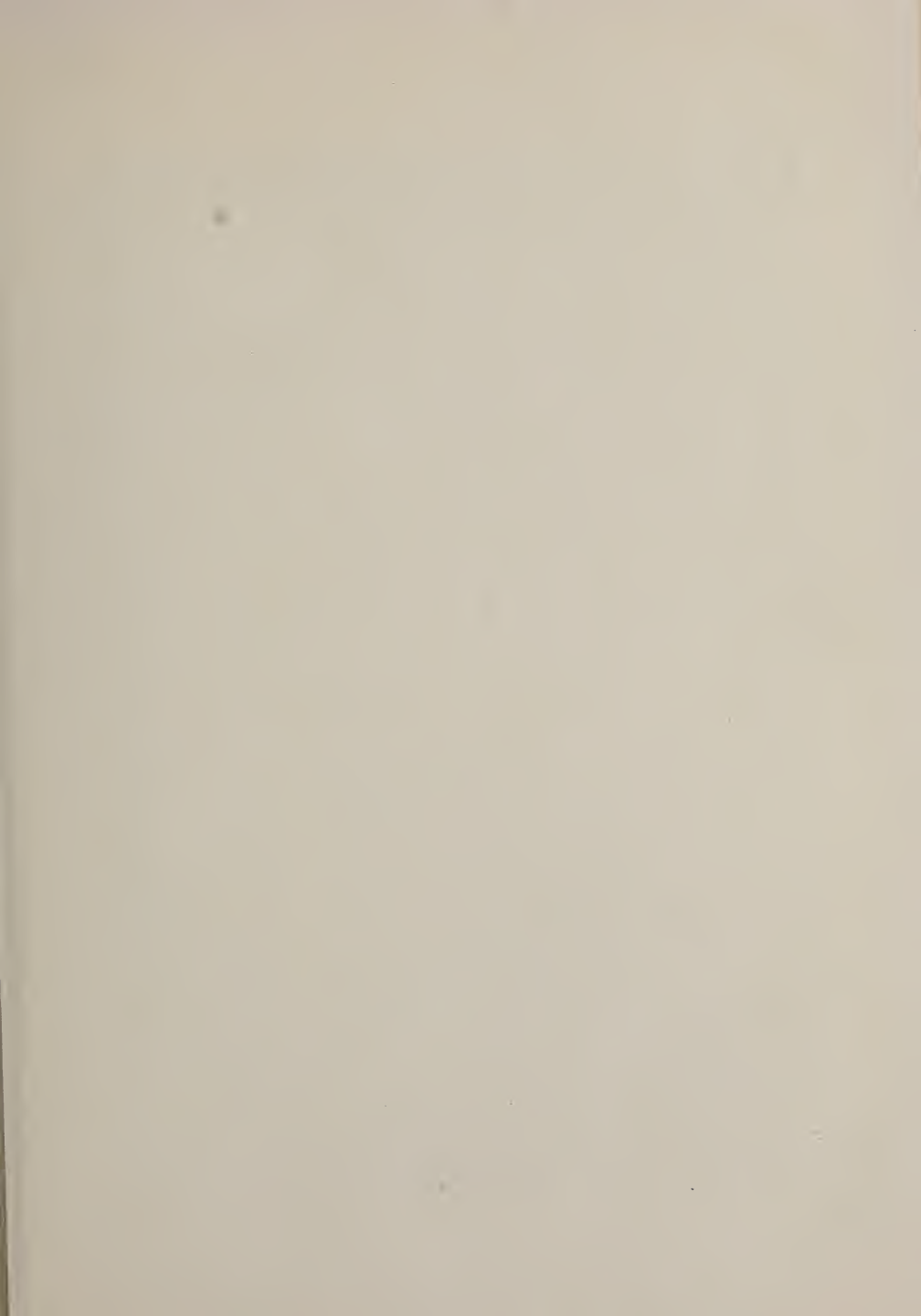
WOMAN'S BOARD OF THE INTERIOR.

MRS. S. E. HURLBUT, TREASURER.

RECEIPTS FROM MARCH 10 TO APRIL 10, 1903.

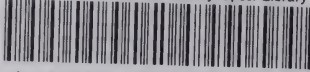
COLORADO	701 50	MISCELLANEOUS	180 36
ILLINOIS	4,276 62		
INDIANA	39 50	Receipts for the month . . .	\$11,234 23
IOWA	289 85	Previously acknowledged . . .	14,823 11
KANSAS	74 71		
MICHIGAN	612 77	Total since October, 1902 . . .	\$26,057 34
MINNESOTA	2,281 60		
MISSOURI	1,064 76		
NEBRASKA	96 82		
NORTH DAKOTA	45 50		
OHIO	837 12	CONTRIBUTIONS FOR DEBT.	
OKLAHOMA	11 32	Receipts for the month . . .	54 25
SOUTH DAKOTA	32 00	Previously acknowledged . . .	2,909 44
WISCONSIN	592 20		
WYOMING	25 60	Total since October, 1902 . . .	\$2,963 69
LOUISIANA	11 00		
MASSACHUSETTS	26 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH CAROLINA	10 00	Receipts for the month . . .	71 90
NEW YORK	15 00	Previously acknowledged . . .	158 17
JAPAN	10 00		
		Total since October, 1902 . . .	\$230 07

MRS. E. M. WILLIAMS, Ass't Treas.



I-7 v.33
Life and Light for Woman

Princeton Theological Seminary-Speer Library



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